ESSENCE OF MANU SMRITI

(Aachaara Khanda)

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Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Yamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata; Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasraanaama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;
b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;
c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smtiti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

Essence of Upanishads : Brihadaranyaka, Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogyya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata

Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika

Essence of Hindu Festivals and Austerities

Essence of Manu Smriti*

Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references. The one with * is under process]
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Preface

Manu Smriti comprises three Khaandas or Branches viz. Aachara Khaanda, Vyavahara Khaanda, and Prayasthittha Khaanda. Aachaara Khaanda comprising twelve chapters describes Charurvara Dharmas, Chaturaashrama Dharamas, Aahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. Vyavahaara Khaanda comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Mainenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is Prayasttittha Khaanda consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of ‘Dharmaacharana’ or the Golden Path of Virtue and Justice. The present script attempts the Essence of Manu Smriti (Aachara Khaanda) only. In this, plentiful references of Puranas, Upanishahds etc. have been given. A detailed Annexure on ‘Go Maata’ is included too.

After a long stay of the best part of life in Delhi, I shifted to Chennai in my last leg to settle down since over decade now, although my visits to Kanchimutt had been several especially while visiting Chennai on official and personal tours. I had the unique honour of forwarding or bringing personally the Haridwar’s ‘ganga jal’ reciting gayatri and a few stanzas in sanskrit besides ‘bedaanaa’ promogranate fruits for the personal consumption of Maha Swami of Kanchi who is our family ‘daivam’. From this background, after Maha Swami, the self got accustomed to visit Kanchi Mutt though not with frequence.

On exiting service even after retirement, I took to writing which is my passion. Persuaded by my sons and friends I took to translating into English from the Hindi and Telugu sources of some five of Maha Puranas and condensing them by christening them as the series of ‘Essence of Puranas’. But that effort was of no consequence and as the passion of writing was direction-less. A bold initiative was taken especially persuaded by my wife and sons made a trip to Kanchi and as HH. Jayendra Saraswati was not at the Mutt, met Bala Swami whom we used to pay prostrations ever since he took to Ashram, under the tutelage of Maha Swami. HH Vijayendra Saraswati was shown the scripts with great hesitation and diffidence like Kuchela to Lord Krishna. He touched the books and asked one of his disciples to release them by their website remarking that such scripture translations was like ‘veda pathana’. Since then which proved as an ‘amrita ghadia’, there never has been a turning back and the Maha Puranas and some Upa Puranas had been released, besides Dwadasha Upanishads, Brahma Sutras, Besides, Essence of Dharma Sindhu, Essence of Dharma Bindu spontaneously suggested by HH himself, and now the Achaara Khaanda of Manu Smiriti, the present one being at the specific command of HH. Vijayendra Saraswati. In my latest ‘darshan’ of his, he instructed that my effort be strengthened in the direction of Dharma Prachara and blessed my instant struggle for translating the present assignment; I dared to request him that my present endeavour be blessed to deserve my dedicating this script and he smiled! May I therefore dedicate this present Script of Essence of Manu Smriti to him and bless me and my family. I would like to soon present the Quintessence of this very script without frills and embellishments of references of Puranas and Upanishads with minimal Sanskrit content excepting the Main Stream of the earlier for general reading as directed by HH.

VDN Rao
ESSENCE OF MANU SMRITI

Vedah Smritih Sadaachaarah Swasya cha priyamaatmanah,
Etacchatur vidham praahuh saakshaat Dharmasya lakshanam/
(Veda-Smriti- Sadaachara-and one’s own Conscience constitute the four cornerstones of Dharma.)

AACHAARA KHAANDA

Chapter I

Introduction

Manumekaagra maaneesanabhigamya Maharshayah, Pratipujya yathaanyaayamidam vachanamad - bhuvan/ Bhagavaan sarva varnaam yathaavanupurvashah, Antaraprabhavaanaaanaam dharmaan no vaktumarhasi/ Twamekohyaasya sarvasya vidhaanasya Swayambhuvah, Achintyaaprameyasya kaarya tatwaarthavipatprabho/ Sataih prushthastathaa samyagatitaujaa mahaatmabhi pratyavaaccharyataan sarvam Maharshineen sruutataamiti/ ( 1-4)

(A few illustrious Maharshis having approached and formally worshipped Manu Prajapati requested Him to instruct them about the Basic Principles of Dharma as He being ‘Swayambhu’ the Self Generated was indeed the embodiment of the entire Knowledge of Rig-Yajur-Sama-Atthavana Vedas and ‘Shat Vedangas’viz. Shiksha- Kalpa-Vyakarana-Nirukti-Chhandas and Jyotisha; indeed He was the singular practitioner of Jyoshtomaadi Yagyaa Karyaas. As such His unique competence to instruct and guide the generations ahead would be unparalleled to delineate the Glorious Principles of Dharma as the Representative of ‘Paramatma’ the ‘achintya- aprameya-anaadi-arupa!’ . Thus the great Sages requested to enlighten them, Manu Deva replied as per the following)

Creation of Universe-Kaalamaana-Prajapati : Aaseedidam tamobhutam apragjnaatam alakshanam, aprataryam avigineeyam prasuptamiva sarvatah/ Tatah Swayambhurbhagavaan avykto vyanjayanna idam, Mahaa Bhutaadi vritta-ojah praadura -aseettamonudah/ Yosaavateendraya graahyah sukshmovyaktah sanaatanah, Sarvabhumchinchinaya sayeveda swayamudybhou/ Sobhidhyaaya shariraat sarvaat susrukshur vividhaah prajaah, Apa eva sasarja -adau taasu beejamavaasrujat/ Tadandamabhavade hemam sahasraamshu samaprabham, tasmin jagjne swayam Brahmaa sarva loka pitaamahah/ ( 5-9)

(From the hitherto prevalent status of utter darkness, this Universe with neither pre-knowledge, nor features nor even cognizance, came to hazy awareness as at the genesis after the Maha Pralaya or the Great Extermination. As though inspired by the Supreme Power that is ‘ avyaktam- shaswatom- anantam-vishnum- ajam-avyayam’ or the Inexplicable- Everlasting- Endless-All Pervasive-and Unborn, this Universe got reappeared. The Swayambhu then initiated the wondrous repeat of the Maha Tatwa, Pancha Bhutas of Prithivi-Aapas-Tejas- Vayu-Akaasha, but purely in ‘Sukshma Swarupas’ or Elemental and Subtle Forms and Energies. The fact of Manifestation or Symptomatic Expression of Paramatma was
indeed symbolic and in the spheres of imagination as one might only perceive by the ‘Antaratma’ or one’s own Inner Vision. This Paramatma with the decision of re-creating the Universe and initiate the process of Srishti dropped His seed in the Elemental Water. This led to the manifestation of a Golden Egg into which Brahma Deva was seated as indeed the ‘Srishti Pitamah’. Chhandogya Upanishad asserted as follows: Sadeva, Saumya, idamagra aaseed ekam evaadityam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah saijaayata-/ idam agra aaseed ekam evaadwiteeyam/ VI.i.i [ Svetaketu’s father / Maharshi asserted that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second]. It was indeed this Hiranyagarbha Brahma who accomplished the totality of Srishti).

Aapo naaraa iti proktaa aapovai narasunavah, Taa yadasyayayanam poorva tena NARAYANAH smritah/ Yattatkaaranamavyaktam nityam sadasadaatmakam, taddhisrishtih sa Purusho loke Brahmeei keertate/ Tasminnande sa Bhagavaanushitwaar parivatsaram,swayamevaatmano dhyaanatatta dandamaka - roddhvishada/ Taamyaaam sa shakalaabhyaa ma cha divam bhumim cha nirname, madhye vyoma dishaacha ashtaavapaam sthaanam cha shaasvatam/ (10-13)

(Swayambhuta Shakti or the auto manifested energy viz. the Prakriti as per the express desire and decision of Parabrahma generated the ‘Maha Tatwa’ or ‘Maha Atma’ the Great Consciousness and the Super Soul as also the Tri Gunas or the Natural Characteristics or Instincts of Satvika- Rajasika-Tamasika ‘swabhavas’ or vibrations built into one’s own Self. Thre along the Pancha ‘Tanmatras’ or Five Jananendriyas and Five Karmendriyas or the senses and the sensory organs were created to readily respond and react; such as the eyes to receive the signals of the Self for vision; ears for the signals of
sound; skin to react to touch; noses to react to smells as also breath, and the reproductive organs to intake and offtake. The entire process of directing the organs is the ‘manas’ or the impulses of mind known also as brain the unique center of the action-reaction cycle. The shabda-sparsha-rupa-rasa-gandha or sound-touch- vision-taste-smell functions are thus organised by the mind and the Subtle Self Consciousness which is Paramatma is the mute spectator. Thus indeed that Unique Energy called Paramatma manifested as Maha Naarayana, the Primary or Elemental Pancha Bhutas, the Golden Egg, Brahma the Supreme Architect, who created the Maha Prakriti, Ahamkara or the Supreme Consciousness, Maha Tatwa, Praana, the Secondary Five Elements, and further Srishti. From the Pancha Maha Bhutas again Brahma coordinated the following: from the Akaasha the Shabda Guna which paved the way via Vayu, from the interaction of Vayu and sparsha resulted in Agni, Agni’s formation is from Jal /water, the charateristic and form led to Prithvi, from Prithvi and Shabda led to ‘rasa’; indeed, Parabrahma at the very beginning of Srishti had eventually led ‘Shabda ‘to ‘Karma and Vyavastha’ or Deed and Existence or Universal Set -Up / Establishment. Thus the coordination of the Seven Entities viz.Maha Tatwa, Ahamkara, Pancha Bhutas in subtle form led to Pancha Tanmatras. Thus the process of Srishti of Sthavara-Jangamas or the Moveable and Immobiles was initiated by Brahma. Also the evolution of Vedas of Ruk-Yajur-Saamas as originated by Agni, Vaayu and Surya respectively [ Chhandogya Upanishad traces ‘ Agni Priitiyva, Vayu- mantarikshad, Aditya divah--Agni ruchu Vaaryajupih, Saamam Aditya--Bhurit Rigavyabhyo Bhuvarit Yajurbyah,Swaharit Saamah]; Jyotishtomaadi Yagyna Karmaas, Varnaashramas of Brahmana-Isakatriya-Vaishya- Itara Varnas and their respective duties, the recipients of yaginas viz.Devas and Upa Devas like Sadhyas as per the features of Agni-Vaayu- Suryas. The Upa Devas are stated as nine ganadevatas along with Adityas, Vasus, Tushitas, Abhaswaras, Anilas, Maharajikas, Sadhyas, and Rudras. According Vishnu Purana, they were the sons of Vishwa, the daughter of Daksha Prajapati viz. Vasu, Satya, Kratu, Daksha, Kala, Pururava,Madrava, Rochaka, Dhuri. Vishve-devas refer to all Devas collectively, as in the Rigveda, or to the specific group as enumerated in the Puranas. According to Manu (iii, 90, 121), offerings should be made daily to the Vis devas. These privileges were bestowed on them by Brahma and the Pittri as a reward for severe austerities thatthey had performed on the Himalaya.

Kaalam kaalavibhakteescha nakshatraan graham sthitathaah, saritah saagaraan shailaan samaani vishayaanicha/ Tapo vaacham ratim chaiva kaamamch a krodhamevachha, srishtim sasajamchaivaam strashhtumichannimaah prajaah/ Karmanaam cha vivekaarthra Dharmadharmou vyavechayat,
dwandvairayojchayachaman sukha duhkhahaitibh prajaah/ Anvayo maaatraa vinaashinyo

dashardwaanaam tu yaah smритaah,taabhih saadhhyamidam sarvam sambhatvanupurvashah/ Yam tu karnaani yasminsa nyayukta prathamam prabhuh, Sa tadeva swayam bhee jrujyamaanah punah punah/
(24-28)

( Brahma Deva then proceeded with the creation process of Kaala Maana or the Cycle of Time. In addition to Kaala Vibhaga , Manu Smriti then explains further about Nakshatraani grahaam sthitathaah, saritah saagaraan shailaan samaani vishayaanicha/ Besides the countless Nakshatras on the Sky, Brahma Deva created the Nava Granhas viz. Adityaya Somaaya Mangalaaya Budhhaayachcha Guru Shukra Shanibhyayacha Raahve Ketave Namah/ viz. Surya-Chandra-Mangala-Budha-Guru-Shukra- Shani-Rahu-Kethus. Innumerable ‘Punya Nadis’ or the Holy Rivers, Sapta Lokas (Bhuloka, Bhuvarlaka, Swarlok, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalas ( Atala, Vitala, Sutala, Talaatala, Mahatata, Rasatala and Patala): Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishtanya or North-East -Agneya or South East-Nirruti or South West-Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds; Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); Sapta Parvatas (Sumeru , Kaillas, Malaya, Himalaya, Udyachala,
Brahma then generated the concepts of Tapas and concentration besides meditation, Vani or enchanting qualities of conversation, Rati or bodily satisfaction. Indeed worldly desires and the consequent anger and the Shatvargas of Kaama-Krodha- Lobha-Moha-Matsaras or excessive desires, anger, avarice, infatuation, and envy. Gita in Sankhya Yoga (82-83) rightly states: *Dhyayato vishayaan pumsah sangaste - shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhram -shaad buddhinaashah buddhi naashaat pranashyati/* or ‘Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affect BBBBs discretion and further failures. This is why Karmaacharana is always to be viewed from the view point of Dharma and Adharma as Brahma framed in the peripheries of happiness and its reversal. *Anvayo maatra vinaashinyo dashaardhaanam tu yaah smritaah/* or ‘Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affect BBBBs discretion and further failures. This is why Karmaacharana is always to be viewed from the view point of Dharma and Adharma as Brahma framed in the peripheries of happiness and its reversal.*

*(To which ever entities had been assigned by Brahma at the time of creation such as the Tanmatras or the inbuilt features, the same features like compassion, cruelty, Dharma, forbearance, Adharma and ‘Satyaasatyaa’ got absorbed thereinto the respective entities. For instance, the Rithus or Seasons like Vasanta are truly repetitive during the timings and characteristics; The Rithus are Vasanta or Spring Season viz. Chaitra and Vaishakha or mid February to mid April; Greeshma or Summer or Jyeshta-Ashadha ie.last April to last June; Varsha or Monsoon during Shravana and Bhadrapada approx end July-end August; Sharad or Autumn viz. Ashwiyuja and Kartika ie end August to end October approx.; Hemanta or Pre Winter during Margaseersha to Pushya approximating last week October to last week of December; and Sishira or Winter viz. Magha and Phalguna ie last week of Dec to mid February approx. Similarly all the human beings are necessarily shaped strictly on the basis of their own ‘Purva Karma’ called fate.)*

*Lokaanaamtu vivyurdhyartham mukhabahurupaadatath, Brahmanam Kshatriyam Vaishyam Shudram cha nivartayat/Dwidhaa krutaatmano dehmarchanta Purusho bhavat, Arthena naaree tasyaam sa viraajamasujatprabhubh/ Tapastatwaasrujadyam tu swayam Purusho Virat, tam maam vittaasya sarvasya srashtaram dwija satthamaah/ Aham prajaah srisrksutastu tapastatwaa sudushcharam, patteen prajaanamsrusjam maharshinaadito dasha/ Marichimatrayangeerasau Pulastyam Palaham Kratum, Prachetasam Vasishtham cha Bhrigum Naaradamevacha/ Eta Manustu Saptaanyaan srujanbhuri tejasah,Devaan Devaniikshamscha Brahmarshim staapami taijasah/ Yaksharakshah Pishaascaascha Gandharopsuraan Naagaan Sarpaasuparnaascha Pitranaaam cha prudhagananaan/ Vidyutoshani meghaamscha Rohitendradhanushicha, Utkalaanirdhatikeshuscha jyotirymshuchhavachaanicha/ Kintraan vaanaraan matsyaan vividhaamsha vhangamaan, Pashun mirgaan manushyaamscha vyaaalamschobhayatodatath/ Krumikeetaka patamgaasha yukaamshikamakrunam, Sarvamcha damsha*
mashkam sthaavaram cha prudhagvidhah/ Yevan aitaridam sarvam madhiyogaan mahaatmabhah,
Yathaa karma tapoyogaat srishtim shaavara jangamam/ (31-41)

(For the lasting development of the Lokas, Brahma Swarupa lent itself to craft Brahmanas from His Face, Khatriyas from His shoulders, Vaishyas from His thighs and the Lower Class of the Society from His feet. Then He tore off His body into two parts and manifested a feminine form: in this connection Brihadaranyaka Upanishad (I.v.3) is quoted:

`Sa vai naiva rame tasmaadekaaki na ramate sa dwiteeyam aicchat, sa haitaa vaanaas yatha stree pumaamsau samparishvahtou, sa inaamatmaanam dvedha - apaataayaat tatah patischa patni chaambhavataam tasmaadidam ardhabragalam iva swaha iti ha smaaha Yagnyavalkyaha, tasmad ayam aakaashaah striyaa puryata eva taam ambhavat, tato manushya ajaayanta/ (Brahma was not too happy and heart as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such two halves emerged and same the total space was occupied by two manifestations, and from their union, the Beings were born.) The Virat Purusha performed severe ‘Tapas’ or Concentrated Meditation and Introspection and created Ten Maharshis initially viz. Marichi, Atri, Angirasa, Pulastya, Puloah, Kratu, Prachetas, Vashishtha, Bhriigu, and Narada. In addition to this ten Maharshis as Ten Prajapatis of unique radiance, Seven Manus and several Devataas and their respective abodes too were fashioned. Then followed the Srishti of Yaksha, Rakshasa, Pishacha, Gandhara, Apsara, Asura, Naaga, Suparna and Pitru Ganasesha. The process of Creation made further progress with Vidyut, Lightnings, thunderbolts and their landing places, clouds, Rohitas or rainbows, meteors, comets, supernatural noises and celestial illuminations. Kinnara, Vanara, Matsyaadi jalcharas, various species of birds, pashu-mriga-manushya-pahus of domesticated as well as carnivorous beasts, as alsi krumi-keeta-patanga, jum, khatmala, macchara, or varied shape worms and beetles, moths, lice, bugs, flies, stinging and biting insects, besides various ‘charaacharas’ or mobile and immobile objects on Earth. The ten Maharshis already created by Brahma also carried on their respective conceptions as per His command as also by their own fruits of tapasya and supplemented the enormous of the task of species of the Universe which further followed the basis of their own ‘karma’).

Yesaam tu vaadritisham karma bhutaanaamiha keerritam,tatathaavobhidhaarasyaami kramavogam cha janmani/ Pashavascha mrgaascharva vyalaaschobhayatodatathah, Rakshaamsi cha Pishaasaascha manushyaascha jaraayuajah/ Andajaa pakshinah sarpaak nakraa matyaascha kacchapayaah, yaanihaiva prakaaraani sthalajaanyodakaanicha/ Swedajam damshtramashakam thukaamakshikamatkrunam, Ushmanaschopajaayante yacchayaatirikamtkratrunam/ Udbhijja sahaavaraah sava beejakaaanda prarohinah, Oshadhyah phalapaakaantaa bahu sukshma phalopagaah/ Apushpaah phalavanto ye vanspathayah smritaah, Pushpanah phalitaschaiva vrikshaastutabhayatah smritaah/ Gucchagulmayam tu vividham tathaiva trunajataayah,Beejakaaamtyaapyeva prataanaa valya evacha/ Tamasaah bahu rupena veshhtitaah karmaheenu, Antah saginah bhavyante sukha dukhha samanvitaah, ghorosmin bhuta samsaare nityamsatatayaayini/ Yevam sarvesa srishti vedam maam yaachintya paraakramah, Ammayantargatardhe bhuyah kaalam kaalena peedayan/Yadaasa ev jaaganti tadedancheshtate jagat/ Yadaa shthaapiti shaantaatmaa tadu sarvam nameelati/(42-52)

(Just as a Being in the Universe, be it human, bird, animal or water-base follows virtue and justice, in its own manner, called ‘Karma’, the its rebirth and the success-failure mix of that Self is indeed just on the basis of that very account of pluses and minuses. Even from the stage of conception called ‘Jaraayu’ is destined. For example, animals like cows or deer or lions are naturally born with the tendency of growing
teeth; Raakshasaas, Piscachaas, or even human beings are ‘Jaraayu’ kind of species eat food with teeth and are born from wombs as ‘Yoniajas’. Birds, snakes, crocodiles, tortoises or fishes are born as ‘Andajas’ or born of eggs. Insects, flies, lice, bugs and such other species of stinging or otherwise nature are born of moisture or even sweat as ‘Svedajas’. Those born by sprouting from earth like trees, plants, food / fruits, crops born of seeds etc. are called ‘Udbhijas’. Besides trees of flower or fruit bearing, features, wild growth from Earth or even edible / non edible nature in marshy areas like river beds and so on are alpentiy. Besides there are earth ridden edible and non edible roots and their products viz. ‘kanda moola phalas’ are too harnessed as food or medicinal herbs, leaves and even grass. Owing to the preponderance of ‘tamoguna’ or ignorance and the quality of unawareness among species of ‘sthaavara jangamas’- like trees, shrubs or other immobile species of Nature like mountains, hills and deserts- may not be clear but their Undeefinable ‘Antaratma’ or the Inner Consciousness stated as hidden should indeed be aware the ‘Sukkha Duhkhas’ and ‘Dharmmdharmas’; this awareness is indeed stated to have been provided by Prajapati to each Being just before the Srishti of the respective Beings and at the termination of theirs; thus at the time of ‘Pralaya’ or the Great Extermination when He desires to destroy the Universe and relax a while since that would be his Yoga Nidra Time )

Tasmin swapiti svasathe tu karmaatmanah sharirinam, Swakarmabhyo nivartante manascha glaani - mucchati/ Yugapatu praliyante yadda tasin mahaatmaani, tadaayam sarva bhutaatmaa sukham swapiti nivrutam/ Tamopyam tusamaashritya chiram tishthati sendriyah, Na cha swam kurute karma tadat kraamiti murituh/ Yadaaumaaatrithi bhutwaa beejam shaatrau charishnucha, samaavishati samrushta - stadaa murti vimuchyati/ Evam sa jaagratswapnaabhyaaamidam sarva charaacharam, Sanjeevayati cha ajatram pramaapaticha avayah/ Idam shastram tu krutaw sou maameha swayamaaditah,Vidhidvac graahayaamaasa Mareechaadotswam aasatvaham Muneem/Yatadvyo ayam, Brighu shaastram shayavai - shyatyashedhatah, yetadhvi matthodijame sarvameshokhilam Munih/ Etaddhi mattodhi jage sarvameshokhilam Munih/Tatastathaa sa tenoko Maharshiranunnaa Bhriguh, taan abravid Risheen sarvaan preeyataaamaa shruyataaamiti/ Swayambhuusyaasya Manoh shadvaamshyaa Manopopare,Srishtavaantah prajaah Swaah syaamaahatmaano mahoujasah/ Swaarochishacha Uttamaascha Taamaso Raivatastathaa, Chaakshusahasa maha jaa tejaa Vivaswatsuta evacha/ Swayambhuvaadayaah saptaite Manavo bhuri tejasah, sye swentare sarvamidanupadaayyyuuh charaacharam/ (53-63)

(Just as when Prajapati tends to relax from the task of Srishti and resorts to ‘Sushupti’, and eventually desires to commence the revival of Srishti again into wakefulness or the State of ‘Tajasa’ or of active business, the various Beings created by Him would - after the termination of their respective lives- too would be experiencing their Karma Phala before reverting back their deserved rebirths. Maundukyo - panishad is quoted from Chapters Five and Six: ‘The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a ‘praginana ghana’ of an undifferentiated mass of over all consciousness and as ‘ekeebhuta’ or a specified host of duality as of the states of wakefulness-dream-and intermediate mental vibrations, verging on the state of ‘ananda bhuk’ or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water. During the state of Sushupta the person full of joy experiencing the experimental and experiential status! Most certainly, the term of ‘Pagjnatva’ even in normal wakefulness is not only an experiencer of Sushupti but of fullfledged Brahman himself as the Omni Present, Omni Scient, and Omni Potent Over Lord. While in a dream situation, the mind flies in various directions as though a bird or a kite is tried to a string which indeed is
like praana the vital force, a Pragjnaana Swarupa is manifested as Antaryaami, Yonih Sarvasya, Prabhavaapyaayou hi bhutaanam or the Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution’. Tamopyam tu samaashritya chiram tishthaishendriyah, na cha swam kurute karma tadootkraamati Murititah/When the Beings in Srishti during the state of Sushupti, do rest their Karmindriyas and Jnaanendriyas along with their respective minds and their activities are for that period tend to get suspended till rebirth as during this interval they do enjoy/suffer their Karma phala. During this ‘Tamomaya’ period, the Jeevatma assumes atomic form as ‘anumaatra’as its paraphernalia viz.Five Indriyas viz.Pancha Karmendriyas/Jnaanendriyas; mind, buddhi or discretion, life, and Maya. Even Chara- Acharas or Beings with or without mobility are discerned after termination of existence back again as Yonija-Andaja- and so on. This is how indeed the Indestructible Paramatma does rest and relax occasionally and keeps Himself occupied by Srishti and Samhara of the Universe and its Contents.Idam shaastram tu krutsau maameva swayamaaditah, Vidhivad graahayaamaasa Marityaardwitwaham Muneem/ Thus Manu Deva confirmed that first and foremost, Brahma provided the Golden Instruction and in turn Manu instructed further to Marichi and other Maharshis. Thereafter Bhrigu Maharshi at the express command of Manu further taught as follows. Into this clan of Manus six more were added, with each of them blessed with the capability to futher the Srishti of ‘Charaachara Jagat’; these are named Swarochisha, Uttama, Taamasa, Raivata, Chaakshusa and Vaivasvata as there were all of glorious indeed.

[Markandeya Purana discussed a detailed account of the successive Manus and very briefly the description is highlighted as follows: As the pace of Creation in the Universe was slow at the beginning, Brahma divided himself into two one as himself and another as a female called Shatarupa. The latter did Tapsya for ten thousand years and begot a husband named Swayamblu Manu born on his own. Manu and Shatarupa gave birth to Veera, Priyavrata and Uttanapada. Swarooshias’s birth made an interesting background: A learned Brahmana youth called Pravarakhya on the banks of River Varuna observed the required rituals regularly and worshipped guests. Once a Siddha who had knowledge of Mantras, Tantras and especially of indigenous herbs and their usages arrived and Pravarakhya evinced interest to visit Himalayas; he gave an exotic herb and asked the youth to apply its ‘lepana’or its essence on his feet and he could visit Himalayas instantly by closing his eyes. But the Siddha cautioned that the lepana would dry up by the Sunset. Indeed, Pravarakhya landed in the thick jungles atop Himalayas and was lost in an unparalleled vision of ice mountain linings and the abundant glory of flora and fauna, the dizzy views of valleys, waterfalls etc. The youth was fully conscious that he would have to return by the dusk time. In that place of blissful silence, he spotted a damsel-an Apsara named Varudhini; she fell in love with Pravara who rejected her downright and returned back to his own place. Meanwhile, a Gandhrva youth who was earlier rejected by Varudhini assumed the form of Maya Pravara and married the Apsara and the outcome was Swarochi who was born of Pravara’s intellect and discipline and Varudhinis’s charm and physical attraction.King Swaroch checks out once an a hunting spree and witnessed a scene of a boar hunting a she deer; the King rescued the deer which knew to talk in human tongue; she begged the King to mate with her or atleast embrace her; the outcome was the birth of Swarochisha Manu! Then about the origin of Uttama Manu: King Uttama fell prey to a dancing girl and abandoned his own wife Bahula and in a weak moment abandoned her to forests. He regretted his action latter and tried to recover her but failed. After long lapse of time a Brahmana called Susharma complained that his wife was kidnapped and it was the duty of the King to recover her. He then took the help of a ‘Trikalajna’ who knew the Present, Past and the Future and came to know that the Brahmana wife was under the duress of a Rakshasa; the King located the Rakshasa and brought him under control. The Trikalajna also informed
that in Patala a Naga Raja called Salapotaka was forcing Queen Bahula to marry him and that she should also look after the Naga Princess who was deaf and dumb. With the help of the Rakshasa whose life was spared by the King earlier, the latter reached Patala and killed the Naga King and sought pardon to the Queen for his foolish act. The Queen desired that the Naga Princess be some how restored her speech and hearing capacity. Susharma the Brahma who was grateful to the King performed ‘Sarasvata Sukta Parayana’ (recitation of the Prayers to Goddess Sarasvati) and bestowed the power of Speech and Hearing to the Naga Princess. A Maha Muni called Karna visited to the Kingdom and was pleased with the King’s good deeds and blessed King Uttama to secure a famed son Uttama Manu who would control the whole world! About the origin of Taamasa Manu: King Surashtra had hundred wives but without a single child. He prayed to Surya Deva to extend his life but all his wives died. He resorted to severe Tapasya standing one legged amid ‘Panchagnis’ or the Five Sacred Fires in top summer; in acute winter braving the icy exposure in the open and in the rainy season withstanding torrential rains. He got carried away in a flood by holding the tail of a female deer and was eventually washed ashore. The deer talked in a female voice and said that she was his first wife and while in the flood when he held the animal tight, she got pregnant; in her child-hood, she ran after a deer couple ready for mating and the male deer said she would curse her; when asked as to how a deer could talk in human voice, it replied that he was the son of a Muni in her earlier life and mated with a female deer and was born as a ‘Jatismara’ with the knowledge of previous birth. The Muni Kumar turned male deer asked the princess to mate but she refused and the male deer cursed the Princess that in the next birth who would be a she-deer. King Surashtra heard about the background of his wife turned deer and in course of time delivered a boy but the deer died. The King brought up the boy as Lola with the pet name as Taamasa who became the fourth Manu eventually and ruled the world. As regards, Raivata Manu, Sage Rutavaak could not secure a child for long and after prolonged Tapsya finally secured a male child in the fourth phase of Revati Nakshatra and the son turned out to be a wicked person of great notoriety. The Sage consulted Muni Garga but the latter could not offer a solution as the last phase of Revati was adverse. Rutavaak performed relentless Tapasya and by the virtue of its power made the fourth phase of the Revati Star fall on a Mountain called Raivataka. That specific part of the Fourth Phase of the Star fell in a Sarovara and due to the impact of the fall was materialised a baby and a Sage named Pramucha brought her up as Revati. The Muni desired that Revati would marry a youth named Durdama and Revati insisted to marry only during the fourth phase of Revati Star which however did not exist since it had already fallen on Raivataka Mountain. The Sage had then to revive it again by his Tapasya and the Durdama-Revati couple got wedded and gave birth to a son named Raivata who became the fifth Manu. Now about the Sixth Manu viz. Chaakshusa: The birth of the sixth in the series was traced to a King named Anamishra and Queen Giribhadra who gave birth to a boy who laughed loudly when he was fondled by the mother. As the mother wondered about the reason of the laughter, the boy spoke that there was a cat looking at the child! The mother was frightened and ran away. A Rakshasi appeared in the form of a child frightening the Queen by hiding the original Prince; the Rakshasi smuggled away the child of a Brahma couple and ate it but spared the Prince. As the Prince called Vikrant grew and at his Upanayana function he asked her mother whether he should seek blessings from his original mother or a duplicate! Apparently, the boy required ‘Atma Shuddhi’ and proceeded to tapasya to Brahma for a very long time. The latter was very pleased and appointed the Prince as the next Manu and named him Chaakshusa! Finally about the Sixth Manu Vaivaswata: The Story of the seventh and the current Manu Vaiwaswata was indeed outstanding and eventful. Surya Deva who was also called Viwaswam married Vishwakarma’s daughter Sanjna Devi. But since Surya was too powerful and radiant, Sanjna was unable to withstand his heat and light and was so afraid of him that she could
glance him with wobbly and unsteady eyes. The couple gave birth to Viwasa Manu and Yama Dharma Raja. Yet, Sanjna Devi could not adjust and continued to suffer Surya’s heat; Surya got annoyed and cursed her that she would give birth to a River named Yamuna whose course was uneven and unsteady. Sanjna Devi couple was unable to hold the wrath of her husband any longer and having created a Chhayaa Sanjna (a shadow of hers) and briefed her to pretend like the original Sanjna, left for her father’s home. Her father Vishwakarma chided her and asked her to return to her husband. But she assumed the Swarupa of a mare and commenced performing Tapasya in a far off Mountain meadows. Vishwakarma and Devas prayed to Surya to reduce the severity of his Swarupa to sixteenth of his original energy.[ The remaining parts were absorbed in Lord Vishnu’s Sudarshana Chakra, Shiva’s Trishula, Kubera’s Palki or palaanquin, Yama Raja’s ‘danda’ or stick, Kartikeya’s weapon called Shakti and various Astras or Mantrika Arrows]. Meanwhile Chhaya Devi settled down and gave birth to Shaneswara and River Tapati. In course of time, Yama Dharma Raja noticed Chhaya Devi’s attitudinal changes in displaying partiality of treatment to Shanishwara, and River Tapati as against the earlier children. As Yama complained to Surya about the partiality of Chhaya Devi, Surya confronted her and she blurted out the Truth that original Sanjna created her as a shadow replacement. On finding out the whereabouts of the original Sanjna Devi, Surya also assumed the form of a horse and landed where the mare was in meditation. Presuming that a horse was trying to reach her, the mare sought to secure her rear and in the process their noses got entangled and two sons named ‘Naasatya’ or nose-born and ‘Dastra’ or teeth-born were materialised. There after a horse-riding son with Shield and Sword was born named Revanta. Sanjna was happy that her Tapasya succeeded in reducing the severity of Surya Deva. Eventually Vaiwawasvata became the current Manu, Yama Dharma Raja the Lord of Death, Yamuna and Tapati as the famed Rivers and Shaneeeswara as a Planet. The Sanjna-Chhaya combine also gave birth to two Ashwini Kumars who became the Physicians of Devas as well as Saavarni the future Manu.

Of the future Manus are stated to be Saavarni, to be followed by Daksha Savarni, Brahma Saavar ni, Dharma Saavarni and Rudra Saavarni.]

Nimeshaa dasha chaashtou cha kashthaa trishatu taah Kalaa, Trishat kalaa mukhurtah syadahoraaatram tu taavataah/Ahoraatre vibhajane Suryo maanusha maanusha daivike, Raatri swatmaaya bhutaanaam cheshtaaayai karmanaamahah/ Piitree raatrakano maasah pravibhagastu pakshayoh, Karmacheshtaa swahah krishnah shuklak swapnaaya sharvare/ Daive raatriyane varsha pravibhagastayah punah, ahastadrodayagayan maatrah syaadakshinayayanam/ Brahmasya tu kshapaahasya yatpramaanam samaasatah, aikakasho yugaanaam tu kramashastannibodhata/ Chatvaryaahum sahasraani varshaanam tatkrutam yugam,Tasya taavacchati sandhyayaa sandhyashchaa tayaavidhah/Itareshu sandhyeshu sa sandhyeshu cha trishu, ekapaayena vartante sahasraani shataanichaa/ Yadetparisankhyatmaadaaveva chaturyugam, Etad dwaadasha saaahastram Devaanaam yugamuchyate/ Daivikaanaam yugaanaan tu sahasram paripunsahyayaa,Brahmnamkekamaharjneyayam taavateem raatirmeva cha/ Tadvai yuga sahasraantam Brahmaam punyamahaviduh,Raatrimcha taavateemeva tehoraatra vido janaaah/ Tasya so -ahanirshayaante prasaptah pratimuchyate,pratibuddhascha srijati manah sadasaatmakam/ (64-74)

( At the time of Srishti, the Time Schedule was reckoned as follows: the flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for ‘karmachara’or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon’s course from the
day one of Moon’s full illumination being Pournami ie when the Moon’s waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon-Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun’s course from North to South is Dakshinaayan. Chandra Loka’s parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma’s one ratri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-KaliYugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga’s terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva’s one thousand years are accounted for Brahma Deva’s single day time and another thousand divine years are of Brahma’s one night. Thus Brahma’s ‘ahoraatra’ or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes ‘punah srishti’ or revival of creation process again.)

In this connection, Markandeya Purana is quoted: The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one ‘Kshana’; fifteen ‘nimeshas’ make one ‘kashtha’; thirty kashthas make one ‘kala’; thirty kalas make one ‘Muhurta’; thirty Muhurtas make one day-night; thirty day-nights make one ‘Paksha’; two Pakshas make one ‘maasa’; six maasas make one ‘Ayana’; two Ayanas make one ‘Varsha’ or a Year. The Ayanas in a Year are ‘Dakshina Aayana’ and ‘Uttara Ayana’.Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a ‘Divya Ahoratra’ (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of ‘Sandhya’ and an equivalent period additionally for ‘Sandhyamsha’ for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma’s life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand ‘Kalpas’. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakhs two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma’s one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a ‘Naimittika’ Pralaya.

Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28
Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivasvara Manvantara while Brahma’s age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again - and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the ‘Chaturmukha’, he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face first emerged Saamaa Sukaas, Jagati Chhandas, Pata dasa Stoma; Atiratra of Jyotishthoma etc; from Brahma’s fourth Face emerged Atharva Veda, Anushtub and Vairaaja Chhanda etc. Through out the Yoga Periods, there were countless species of Creation were materialised of ‘Charaachara’ or mobile and Immobile nature, defying description. Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva< Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaha, Vairaja, Gauri, Maheswara, and Pitru.[ P.290.3.12]

Manah srishti vikurute chodyamaana sisruksayaa, Aakaashaat jaayate tasmaattasya shabdam gunam viduh/ Aakaashaaat vikurvaanaat sarva gandhahvah shuchih, Balavaan jaayate vaayu sa va sprashagunomatah/ Vaayuropi vikurvaanaadvirochshnu tamanundam, Jyotirupyadyate bhasvattad rupagunamuchyate/Jyotishascha vikurvaanaat aapo rasa gunaah smritah, adbhyo gandha gunaa bhumivityeshaa srishtiraaditah/Yatpraagyad dwaadasha saahastra muditam Daivikah yugam, Tadekasatpati gunam Manvantaramihochcate/ Manvantaraabhyaa sankhyaani sargah samhaara evacha, kretradrivatat kurute Parameshthee punah punah/ (75-80)

(Patamamtaa as inspired to script the process of Creation, conceived ‘Manas’ or the springboard of desires, apprehensions and thoughts; then from his introspection He picturised ‘Aakasha’ and its typical characterisic of ‘shabda guna; it is from Akasha emerged its offshoot the various types of odors which eventually spread out itself as ‘Vaayu’ or the powerful wind; this further generated the sense of ‘sparsha’ or touch. In the further cycle of Pancha Bhutas or the Basic Elements, the radiance of Agni got manifested while the derivative of Fire engendered Prithvi or Earth. This was the primary phase of Creation. Just as the aforementioned 12000 Divine Years totalling the Four Yugas would thus constitute one Manvantara. Such Manvantaras are innumerable as these are of repetitive nature in the Kalamaana or the Eternal Time Cycle. Similarly the process of ‘Sarga-Samhara’ ending up with Pralayas or Universal Extinctions are cyclical too, as Prajapati Parama Purusha enjoys the play again and again.)

Chatushpaat sakalo dharmah Satyam chaiva Krite Yuge, Na adharmana agamah kaschit Manushyaan prativartate/Itareshvaagamad dharmah paadashastwaropitah/Chourakaarita maayaabhi Dharmash chaapaitippaadashah/Arogaah sarva siddharaah chatushpaiti paadashah/Arogaah sarva siddhadaraah chatturvarshharshataayushah, Krite Tretaadi hyesaam aayuh hrsati paadashah/ Vedottama aayuh matyaanaam aashishahshvaiva karmanaam, phalatyanyuga loke prabhvasa sharirinam/ Anye Krita
yuge dharmtretaayaam Dwaaparepare, Anye Kali Yuge Nrinaam yugahyaasaanirupitah/Tapah param Krita yuge Tretaayaam jnaanamuchyate, Dwapare yajnamevaahur daanaanimekam Kalau yuge/ (81-87)

( During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first-second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yajnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of ‘Daana’ or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe ‘karma kanda’ but at least perform charitable deeds. [In this connection, Bhavishya Purana explains the gradual decadence of Dharma in the wake of the termination of Dwapara Yuga, the advent of Kali Yuga’s ‘Prathama-Dwiteeya-Triteeya-Chaturtha Paadas’ or the first and the three other phases. In the initial years of Kali Yuga, the survivor Mlecchas gradually adopted responses to the new environs, new ways of life and even new language styles. For instance, earlier languages got corrupted and new expressions emerged; Vraja Bhasha, Prakruti, Sanskrit etc. got adapted from ‘Gurundika’ (English) which was also different from Mleccha Bhasha/ Yavani and new corruptions of various languages both in spoken and written scripts got adapted. For instance, Pitru (Father) became ‘Paitar’; Bhatru became Bathar or Brother; Ahuti became Aaju; Ravivar as Sunday; Jaanu became Jain, Raviwar as Sunday; Phalguni as February and Shasthi as Sixty! Simultaneously, Places of Worship in Bharat like Ayodhya, Mathura, Kashi etc. lost their purity and Shabars, Bhills and robbers dominated. At the same time however, even after the first thousand years of Kali Yuga, quite a few pockets of Virtue, though not in the erstwhile pristine form, survived and semblances of Vararshama and devotion to Almighty did not get completely extinct yet. It is believed that a few Devatas continued to travel to ‘Brahmaavarta’ from Swarga loka that is where Ganga flowed. An illustrious Muni by name Kashyapa begot ten sons viz.Dikshit, Upadhyaaya, Pathak, Shukla, Mishra, Agnihotri, Dwivedi, Trivedi, Pandya and Chaturvedi. Kashyapa prayed to Devi Sarasvati that Evil Forces had come to control the World and that she being the ‘Loka Mata’ must come to immediate rescue; in response Devi provided enlightenment to the Muni; he established a Kingdom, named after his son King Magadha apparently to resist the Evil Forces. Magadha Kingdom was segregated from Arya desha and was surrounded by Kalinga (Orissa) in Agneya or South East, Avanti in South, Aanart (Gujarat) in Nirruti or South West, Sindhu to the West, Kaikadesha in Vayavya or North West, Madra Desha in North and Kulinda in Ishaanya or North East. In the lineage of King Magadha was the famed Ajata Shatru. The contemporary times of the Magadha Kings witnessed the emergence of Buddha Dharma set up by Goutama Buddha at Kapilavastu. The emphasis of Buddhism was on Truth, Virtue and Non-Violence as against the traditional Vedic Dharma and the consequential Rituals. Goutama’s philosophy created high waves and eventually secured wide spread acceptance especially supported by Kings and large sections)
of common persons. It was in this lineage of Kings were Sakya Muni-Shuddhodana-Sakyha Singha- \[\text{Buddhi Simha-Chandra Gupta.}\] The last of the lineage mentioned set up Maurya Vamsa, was married to the daughter of King Sulub or Selukas of Parsi desha and followed Bouddha Dharma; his son was Bimbisara and the latter’s son was the memorable Ashoka. It was after Ashoka’s regime that a Brahmana of Kanyakubjadesha performed a powerful Brahmahotra Yagna on Abu Mountain and there were four Kshatriyas who were materialised from the Yagna Kunda viz. Pramar (Paramar) who was a Sama Vedi, Chapahani (Chauhan) who was a Krishna Yajurvedi, Trivedi (Gaharvar) a Shukla Yajurvedi and Pariharak who was an Atharva Vedi. These Kshatriyas defeated the descendants of Ashoka, reviving the Veda-based Administration and diminished the dominance of Buddhists; Parihar established his Kingdom at Baghel khand (Bundelkhand) with Kalanjara as its Capital; Chapahani or Chauhan occupied Rajaputana Kshetra (Delhi Nagar) and constructed Ajmer which represented ‘Chaturvarnas’ or Four Castes and Shukla occupied Aanarta Desha (Gujarat) and set up Dwarka as his Capital. Stated to be the son of Ujjain’s King Paramaditya of Paramar Dynasty, Vikramaditya who was a legendary Emperor who heralded ‘Vikrama Samvat’ (Vikrama Era) signifying his victory over Rudrasimha of the present Gujarat and virtual destruction of the Saka Kshatraka Dynasty. He maintained the Nine Gems in his Court (Vikramasya asthaney Navaratnaani Dhanvantarey Kshapanakomaranshika Shanku Vetalabhatala Ghatakarpa Kalidasah Khyato Vrarahta Mihiro Nrupalathesshabhayam Ratnaani vai Vararuchi mava Vikramasya) viz. Dhanvantari, Kshapanaka, Amarasinha, Shankhu, Vetal Bhatta, Ghatakarpa, Kalidasa, Varahamihira and Vararuchi. He was stated to have ruled most of Asia from the Eastern Arabia to China and North Korea and from Mongolia to Indonesia, subjugating reliving the Earth of Barbarians like Shakas, Mlecchas, Yavanas, Parasikas (Persians) and Hunas, thus ending the Golden Era of Bharat!

As regards, Kali Yuga’s second, third, fourth, quarters and Avatara of Kalki, Suta Maha Muni told Shunaka and other Munis that as Mlecchhas gained victory over the Dharmic Shaktis gradually Kali Yuga Devi was satisfied. Daityas who were stage managing the victory of Mlecchhas then constructed several ‘Jalayanas’ or Sea borne vessels to Harikhanda (China) where men were very strong as Devas intially but in course of a few years the ‘Maya Yuddha’ or the cunning and deceitful battles in which Daityas were well known the Harikhanda residents appealed to Mahendra for protection. Indra asked Vishvakarma to reinvent a ‘Yantra’ (Machine) by which persons of one part of the World would not be able to travel to another part. On receiving the hint Vishvakarma created a ‘Bhrami-Yantra’ by using which persons of one ‘Khanda’ or chunk of a Large Region could not freely travel to another ‘Khanda’ and also a kind of ‘Vatsya’ or a less potent Maha Vayu. This Vatsya would destroy Daityas, Yakshas and Piscachas and would protect the honest and Dharmic Brahmanas. This Vatsya gave shelter to all the Brahmans and other upright persons for a number of Years. This situation that enabled good persons was most unpalatable to Kali Yuga Devi and approached Daitya Raja Bali. Then Bali and Kalki Devi approached Narayana in the form of ‘Vamana’ who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread ‘Varna-sankara’ or destroying the Rules of ‘Varnashrama.

Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and by the Second Paada of Kali Yuga, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years
maximum (as against hundred years now) and that they would be free like birds without any ‘Karmic regulations! At the end of the Kali’s second half there would neither by the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhog Sinha and Keli Sinha ane this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhringa Muni along with his wife Saurabh would create Kaulakalpa-named beings who would not hesitate to eat human beings/kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as Kalki Deva; he would be fully armed with ‘Khadga’ (Long sword) whose reach would be unimaginably long and widespread as also with a ‘Kavacha’ (Body-Cover) and ‘Dhaal’or Protective Shield, mounted on a huge horse, travelling on ‘Yoga Marga’ for sixteen thousand years and would turn the entire ‘Srishti’ to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’heralding the new cycle of Yugas _ab initio_!

Chaturvarnas and Vidhis

_Sarvasyaaya tu sargasya grihastha sa mahaadyutih,Mukhabaahurupaajaanaam prudhakkarmaanya kalpayat/ Adhyaapanas adhyamadhyahyananm yajanam yaajanam tathaa daanam pratigraham chaiva Braahmanaankalpayat/Prajanaam rakshanam daanamijyaadhyanamevacha, Vishayeshva prasaktischa Kshatriyasas samaasatah/ Pashunaam rakshanam daanamijyaadhyadhyanamevacha, vaanik - patham kuseedam cha Vaishyasya krishivevachal/Ekamevatu Shudrasya Prabhuh Karma samaadishat, Yeteshameva Varnaanaa shushrhaanansuyayaa/Urthvey naabheebhyantarar Purushah parikeertitah, tasmaanmedhyatatam twasya nukhamuktam svayambhuvaa/ Uttamaangah parikshayaa Braahmanaschiva dhaaraanaat, Sarvasyevaaasya sargasya Dharma brahmanah prabhuh/Tam hi svayambhuh swaadaasyaat tapas taptavaidito asrujat, Havyya kavyabhihsayaaasya sarvasyaas-sya ha guptaye/ Yasyasyna sadaashnanti havyyani tridivoukasah, Kavyaani chaiva pitarah kim bhutamadhikam tatah/ Bhutaanaam Praaninah shreshthaah praaninnaam buddhjeevinah, Buddhimmatsuh naraah shreshthaah Nareshu brahmananaah smritaah/ Brahmanseshu cha Vidvaamso vidvatsu krita buddhayah, Kritabuddhishu kartaram kartrushu Brahmavedinah/ Utpattireva viprasya Murtidharmasya shasvati, Sa hi dharmatutuppanno brahmabhyaya kalpute/ Brahmano jaayamaanaano hi prithivyaa-madhijaayate,Iswarah sarva bhutaanaam dharakoshasa guptaye/ Sarvasvam Brahmansayedam yatkinchit jagatigatam,_Shreshthayenaabhijsanenedam sarvam vai Brahmansorhaty/(87-100)

(Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaraas and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yagjna karyas, and
conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator’s navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch ‘havya-kavyas’ to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yagjna Karyas performed essentially by ‘Mantras ‘ aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of ‘Sthaavara Jangamas’, the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that ‘Dharma Prachaara’ is possible due to their austerities. The Chaturvidha ‘Jeevanaakaankshas’ or the four fold objectives of Life’s total fulfillment viz. ‘Dharma- Artha- Kaama- Mokshas’ are possible only the category of ‘Dwijas’ or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one’s own father as the Guru. On this count the twice born one’s viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the ‘Upanayanam Samkaara’ and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of ‘Brahmana Kartavyas’ including Brahma Yagjna.

Thus indeed Brahmano jaayamano hi prithivyamadhiyasyate, Ishwarh Sarva bhutaanaam dharma koshasya guptaye/ or the very fact that some are born as Brahmanas provides assurance to the Earth and its Beings about Dharma’s upkeep and continuity by virtue of their observance of Dharma and Nyaya!

[In this context Paraashara Smriti is quoted with the ‘Shat Karma Vidhis’ of Brahmanas as follows: Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataaamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smrarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead. Naastikyaadathavaalasya agneenaa dhaatamiccati, Yajeta vaana yaginena sayati narakaan bahun, Tasmaatsarva prayatena Brahmanohi visheshitah Aadhaayaagnin vishuddhaatamaa yujet paramesh varam/ (Maadhaviya details that those Brahmanas either due to negative mentality of Nastikata or non significance of the Supreme, or due to sheer lethargy, if the prescribed Agni Karyas are not performed, then they are destined to suffer in narakas and hence the caution that Agni based Satkaryas be observed with clean consience and purity of thoughts!) Shroutam karmanachetechak tah smaartam karma samacharet, Tatraaupa shaktah karane kuryaadacharam - antatah/(Gargya Muni exempts shrouta karma and if that is not possible, smaarta karma be performed and even if that is not possible then ‘Sadaachara’ or Good Behaviour be observed definitely)
Pratigrahadhyapanasya yaajanaanaam pratigraham shresh -thatamam vadanti, Pratigrahsahuddhyati Japya homau yaajyastu paapaat punaanti vedaah/ (Yama Dharma Raja prescribes three major duties of Prati graha, Adhyapana and Yaajana: Japa homa and Yajana are significant and Parigrahna or acceptance of alms purifies) Tapoviseshairvidhaih vrataischa vidhichididaih, vedahrnisobhi gantavayah sa rahasyodvijamananaa/Yah svashakhaam parityajya paara -kyamadhitgacchati, Sa shudrira vadbahish -kaaryah sarvasmaat dvijakarmanah/ Vedameva sadaaabhayasyet tapastapsyandijottamah,Vedaaabhaasohi viprasyatapah paramochyate/ (A dvija or twice born-and this is applicable to Brahmana-Kshatriya- Vaishyas- is required to learn such Tapo Vrata based ‘rahasyas’ or hidden meanings of Vedas by the practice of meditations and vratas. Whosoever follows another Veda Shahka too becomes ineligible for dvija karmas. Every dvija is required to pursue one’s own heritage and pursue that very Dharma of Adhyayana, Tapas and related virtues vigourously as the golden duty) Vedaasveekaranam purvam vicharobhyasanam japah, Taddaanam chaiva shishyebhyaha Vedaabhyaaso panchadhaa/ (Daksha Prajapati defined the five duties of a Brahmana as Acceptance of a Veda, Veda Vichara or introspection of that specific Veda, Abhyaasa or repetitive memory, Japa or concentrated meditation and Veda Daana to one’s own followers are the Five Principles of Vedaabhyasaa!) Satatam prataruuthaaya danta dhaavana purvakam, Snaatvaah hutvaacha shishyebhyaha kuryaadhyaapanam narah/ (Yama further details the Five Principles a Brahmana range from morning ablutions, snaana, ‘homaadi pratahkala vidhis’ including homa vidhi and Vedabhyaasa to disciples!) Acharyaputraah Shushrushuh Jnoanado dharmikah Shvuhvi, Aaptah Shaktah Ardhadah Saadhuhsdhyaanapadaasha darmatah/ Vriddhaou cha Maata Pitarao saadhi bharyasutah shishuh, Apyakarya shatam kritvaa Bhartavyaa Mauraabraceet/ (Manu Smriti also states that one could assess the character and conduct, the physical and internal cleanliness and the depth of knowledge of companions like Acharya Putras, sishyas, friends and such others. Another principle of Manu underlines the golden principle of up keeping and maintaining the elderly parents, devoted wife and young children.) Yet another principle of Brahmana Dharma as enunciated by Prajapati is: Yah svadharma parityagi paashandityuchyate budhaih, Tatsanga kritthat samasyaattaaavu bhavapi paapinou, yetu saamaanya bhavena Manyante purushottamam, tevai paashan -dino jneyaah narakaarha naraadhamah/ (Those who desert their Svadharma or the Principles of one’s own family background are worthy of desertion of the Vamsha. Such persons who might be very knowledgeable still become irresponsible and are called sinners; further whosoever esteem Purushottama as normal and none too great are fit cases of abode in hell after their deaths!) Kshatriya Dharma: Dushtaanaam shasanaadraajaa shishtaanaam paripalabnaat, Praapnotyabh eepsiitaan lokaan varna samstaakaro nripalu/ (Dushta shaasana and shishta paalana or punishing the evil and safeguarding the virtuous are the fundamental duties of a Ruler, says Vishnu Purana !) Manu Smriti presents a good deal about the Kshatriya Dharma although considering the prevalent age of democracy when the Prajas are stated to be Raajas, these Kshatriya Dharmas suffer from current relevance and sound archaic. All the same, the Dharmas are being mentioned for the sake of the record: Kings should execute Vratas in favour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithivi. Just as Indra enables good rains for four months a year, Kings by performing Indra vrata most sincerely must help his subjects keep happy with normal rains. Just as Sun God by the power of his rays collects taxes from his Subjects for eight months a year by the blessing of the Arka Vrata that a King performs. By bringing about happiness to his Subjects in his Kingdom, the King should perform Maruta Vrata and have the Subjects blessed with even temperature always! The King should execute YamaVrata to seek blessings to his Subjects so that those who are virtuous as also otherwise be treated at the time of death just as the King should like to treat the Subjects equitably at the time of their punishment or reward! The King also should perform Vaaruna
Vrata to bestow restraint to him to deal with his Subjects without favour or fear! The King must also perform Chandra Vrata so that the King might be imbibed of natural equanimity and fulfillment towards his Subjects! Also a King must perform Agneya Vrata to the Agni Deva deal with his subordinates with appropriate harshness as and when required. Having detailed the concerned Vratas, a Kshatriya for sure should be fully aware of the following instruction of Manu: Yathaa sarvaani bhutaani dharaadhaarayate samam, Thatha sarvaani bhutaani bibhratah Parthiva Vratam! (A kshatriya by birth should pay high consideration in favour of the son of one’s own teacher, servant, provider of knowledge, Dharmatma, the one with high practice of Shuchi or Cleanliness of Body and Mind; a very near and dear companion, a person of moral courage and physical support, provider of wealth, an extremely docile and virtuous Sadhu and a Teacher- these are the ones a Kshatriya needs to always stand by and depend!) Vaishya Dharma: Pashunaam rakshanam daanam iyyadhyayanevavach, Vanik patham kusheedam cha Vaishyasya krishi mevacha! (Manu Smriti is quoted again: Vaishya dharmas include pashu rakshana, daana, puja, adhyayana, business, and trading) In sum Parashara Maharshi aptly describes:Kshatriyopi krushim krutvaa dwijam devaampujayet, Vaihyah anyastathaakuryat krishi vaaniya shilpikaan/ Chaturnaamapi varnaamsa dharma sanaatanah! (Kshatriyas display their industriousness, valor and courage and serve Brahmanas for their invocation and dedication in Deva Pujas; Vaishyas earn out of their trading and business skills and so do the other class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas: to all Varnas: Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhysayaacha tathaa Dharmah saamaany uchyate/ (Common Dharmas, irrespective of Varnas as prescribed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas) Source Essence of Dharma Bindu vide kamakoti.org/articles as also google.

Swameva Braahmano bhunkte svam vaste svam vadaati cha, aanrushamsyad Brahmanasya bhunjate heetare janaah, Tasya karma vivekaartha sheshaaanamanupurvashah, Swaayambhuvo Manur dheemaanidam shaastraamakalpayat/ Vidushaa Brahmmanena idam adhyetayavam prayatnathah, Shishbhysacha pravaktayam samyaag naanyena kenacht/ Idam shastramadeeyaano braahmanah shamsitavratah, manovaagdeharjantiyam karmadoshainam tripyate/ Punaaati pangthim vamshaamscha sapta sapta paraavaraan, prithivomapi chavemaam krutsnaamekopi sohanti/ Idam swasyayanam shreshthamidam vriddhivardhanam, Ivm vagnasayam aayushyamidam nishreyasam param/Asmin dharmokhiloktaa gunadoshou cha karmanaaam,chaturnaamapi varnaamaachaaraash chaiva shaswatah/Aachaarah paramo dharma shrutkah smaarta evacha, tasmaadasin sadda yukto nityam syadaatmayaan dwijah/ Aachaaraad vimuchyato Vipro na vedaphalamashnute, Aachaarena tu samyuktah sampurnaphalabhabhaagbhavet/ Evamaachaaraatro drushtwaah dharmsya manuyogatim, sarvasy tapaso mulamaachaaram jagriihuh param/ (101-111)

( A Brahmana is expected to earn his own food, wear his own apparel, and receives as also gives away his own charities and thus he is a key figure of the Society; indeed he is expected to perform ‘Shat Karmas’ viz. earn by way of enabling to perform ‘dharma karyas’ on other’s behalf as per the laid and prescribed duties but not be a burden on others instead’ on the other hand he ought to be a proactive agent and guide of Dharma to other Varnas. T hus the superiority of Brahmanas has to be proven as the Guide, Friend and
Philosopher to other Varnas but certainly not as a parasite. In other words, Brahmanas are so deserved not only by birth but by duty. This was why the Swayambhuva Manu clearly defined the duties of Brahmanas clearly as different and distinct from the other three classes. Vidwan Brahmanas are not only required to excel in the acquisition and absorption of ‘Jnana-vigjnaana’ but also be a true example of ‘Achaara-Vyavaharas’ and provide active guidance to others. Thus the status of a True Brahmana is not only to preach but undergo rigorous practice as well as an exponent and teacher as a true follower of Dharma. Vidwan Brahmanas are required to train the ensuing generations to be true preachers and practitioners as well about the nitti-grity or the Basic Precepts with Explanations as reflected in their own personal experiences and examples. A true Brahmana is expected to bring name and fame for himself and purify and liberate the erstwhile lives of seven generations of his forefathers and their families as also be the inspirers and beacon lights to seven generations ahead too. Such exemplary Brahmamas vindicate the supremacy of the Principles of Dharma and Morality: *Idam swastyayanam shreshthamidam Buddhi vivardhanam, IdamYashsyamaayushyamidam nihshreyasam param/ or they bring glory and proof of Auspiciousness and Longevity, fullfillment of ‘Chaturvidha Jeevanaakaankshas’ are Life’s Four Fundamentals of Aspirations of Dharma-Artha-Kaama-Mokshas. This Manu Smriti is replete with the Edicts of Dharma, its practical applications to the Chatur Varnas and indeed is the quintessence of Vedas and Smritis and indeed the true followers of the Basic Principles of Virtue do consider as a True Guide and Hand Book of Dharma for all times to come. Shruts and Smritis are the repositories of Achaara-Dharmas and needless to say that Brahmans swear by these sources of authencity. Achaaraas or age old Traditions are the crucibles of Dharma and hence the necessity for following the Traditions instinctively down the generations.)


(The first Chapter has been described in the First sub-Chapter as above. Samkaraas and duties of Brahmacharis, Snaana Vidhi, ‘Guru Abhinandana’and Upaasanas are described in the Second Chapter; ‘Gurukula Vidyaabhysa’, ‘Vivaahadi Vyavahara’, ‘Stree Vishaya’, ‘Maha Yagina Vidhi’, ‘Shraddha Kalpa’ are among the contents of the Third Chapter. Vritti Lakshanas, ‘Snaatakta Vrata’, ‘Bhaksha -abhaksyhsya’, ‘Shoucha’, ‘Dravyaadi Shuddhi’, and Sree Dharms are discussed in the Fifth Chapter. ‘Vaanaprastha-Sanyasa Dharms’ are detailed in the Sixth Chapter. ‘Raja Dharms and Vishaya Nirmayas’ like Law Suits, examination of witness, Laws concerning husband and wife, Laws of Inheritance and Property Divisions, Gambling and Kaaraagaaar Shiksha or Mrityu Dandana are described in the Seventh Chapter. Regulations concerning Vaisyas and the Lower Caste, the origin of the mixed castes, ‘Aapaddharms’ or the laws for all castes in times of distress and the law of Prayashchittas and
Purifications ie penances are delineated in the Eighth Chapter. The threefold course of transmigrations, the result of (good or bad) actions, the methodology of attaining the Supreme Bliss and of Introspection of the Virtuous-Vicious deeds are discussed in the Ninth Chapter. The Fundamental Regulations concerning various countries, castes, faiths and of families including heretics, foreign traders and Institutions are described subsequently.)

Chapter Two

Vidyadhhi savitah sadbhir nityamadvesha raagabhih, hridayenaabhyanujnaato yo samastam nibodhata/ Kaamaatmataa naprashastaa nachaiveh asatyakaamataa, Kaamyo hi vedaadhiham karmayogascha Vaidikah/ Sankalpamulah kaamo vai Yagjaah sankalpa sambhavaa, vrataani Yamadhamascha sarve sankalpakah smritaah/ Akaamasya kriyaah kaachid drishtyate neha kahimchit, Yadydv kurute kinchatattat kaamaasya cheshtitam/ Teshu sanyagyartamaano gacchhayamalokataam,Yathaa sakalpitaamschcheh sarvaan kaamaan samashnute/ Vedokhilo Dharmaamulam smritishele cha tadvidaaam, Aachaarashchiva saadhunaatmanasau tushhrevaah/ Yahkaschid kasyachiddharma Manunaa parikeertitah, Sa sarvobhiihito vede sarvajnaanamayoh hi sah/ Sarvam tu samavekshedam nikhilam jnaana chakshusha, Shruti pramaanyato vidvaa swadhrme niveshitaah vai/ Shrutismrityuditam dharmamanutishthah hi maanavah, Iha keertimavaapnoti pretyachaanuttamatam sukham/ Shrustistu Vedo vigjneyo Dharma Shastram tu vai smritih, te sarvaarthisva meemaamsye taabhyam dharmohi nirabhoo/ (1-10)

(Do listen about that type of unique Principles of Dharma which are well digested and always practised by Maha Jnaanis and erudite Panditas who are totally devoid of ‘Raaga dveshas’ or Desires and Dislikes and are the embodiments of heart-felt earnestness and transparency. Such rare examples who are ‘Nishkaama rahitas’ or who possess no kind of instincts of selfishness excepting ‘karmaacharanas’ or are merely steeped in dutifulness, as prescribed by Vedas. The anticipation of rewards is never conceived by such Nishkaama Karma Kartas in performing their Rites, Sacrifices and Duties. Normally, no single act is ever possible without anticipating rewards but he persists the prescribed duties to attain the state of one’s own fullfillment and accomplishment of deathless state or bliss. Vedas are the original source of the Principles of Dharmic traditions and Sages had been seeking fulfillment of their lives and self-contentment. Indeed, what Manu enunciated by way of Chatur Varna, Chatur Ashrama, Achaara-Vyavahra, Karmacharan and Chaturvidha means of Life’s Accomplishment were all Consequences and Corollaries. That is why the omniscient Sages replete with Dharmic Knowledge did observe these Precepts on the authority and authenticity of Vedas. As the Principles observed by such approved Regulations of Shruti-Smrritis are practised without deviations, those bright and blessed Human Beings should doubtless leave the current Lives with contentment and attain endless happiness for long, and sometimes even eternity).

Yovammamyet te mule hetu shatraashrayayad dwijah, sa saadhubhir bahishkaaryom naastiko Veda nindakah/ Vedah Smritih sadaachaaharaah svasya cha priyamaatmanah, etad chaturvidham praahuh saakshaat Dharmasya lakshanam/ Arthakaameshvasattaanam Dharma jnanaam vibhuyate, Dharma jigjnaasamaanamparam pramaanam paramam Shruti/ Shrutir dvaividham tu yatra syaattatra Dharmaa vibhou smritou, ubhaatrap hi tou Dharmou samyaktaaou manoshibhih/ Uditenudite chaiva saamaya
adhyashite tathaa, Sarvathaa vatante yagina dviteeyam vaidiko shrutih/ Nishekaadi shmashaanaanto
mantrairasyodito vidhii, tasya shaastredhikaroosmin jneyo naanyasy kashyachit/ Sarasvati Drushadyor
-devanadyor antaram, tam Deva nirmiitam desham Brahmaavarta prachakshate/ Tasmin deshe ya
Achaarah paramparyakram aagatah, Varnaa naam saantaralanam sa sadachara uchhyate/ Kurukshetram
cha matsyashcha paanchaalah Shurasena -kah, Esha brahmarshi desho vai Brahmavartadanantarah/
Etad deshaprasutasya sakashagajranmanah, svam svam charitram shiksheran prithivyam sarva
maanavaah/(11-16)

(Whosoever among the Dvijas perform insinuations or insults of the Established Principles of the Basic
Precepts of Dharma are worthy of disapproval and unauthosization as these are as bad of those of
‗Nastikas‘. Sages of the yore were of the firm view that Dharma Lakshanas are sourced from Four Origins
viz. Shruti-Smriti-Sadaachara and Antaratma or Inner- Consciousness. To those Dvijas who are not
obsessed with ‘Artha-Kaama’, the do indeed deserve Dharm Jnaana and Vidhis. While Vedas propound
the Principles, Smritis annotate the methodology of Practice. Hence Rishis commend Vedas no doubt, but
also recommend Smritis. It is possible that there could be slight variations of Shrutis and Smritis, but
interpretations might not basically deviate from the fundamentals of Dharma; indeed the splendour of
Rising Surya Deva might deviate from that of Sun Set and the contents of home karyas might adapt
variations but the power of the homa karyas remains as much. Hence the significance of Manu Smriti.
From Garbhaadaan to Anteyeshti or from the stage of a human being’s conception to the termination of
existence, the duties are detailed at length as per the Basic Principles enlightened and supported by Vedas
only framed in Manu Smriti and interpreted by other supporting Smritis alone.)

Sarasvati Drushadyor -devanadyor antaram, tam Deva nirmiitam desham Brahmaavarta prachakshate/
Tasmin deshe ya Achaarah paramparyakram aagatah, Varnaa naam saantaralanam sa sadachara
uchhyate/ Kurukshetram cha matsyashcha paanchaalah Shurasena -kah, Esha brahmarshi desho vai
Brahmavartadanantarah/ Etad deshaprasutasya sakashagajranmanah, svam svam charitram
shiksheran prithivyam sarva maanavaah/ Himavadvindhyayormadhyam yatpragvinashanaad api,
pratyageva prayagaacha madhyadesah prakiritat/ Aa samudrath tu vai purvadaa samudraat cha
pashchimat, tayorevantaram giry Aryavartam vidurbudhah / Krishna sarastu charati mrigo yatra
svabhavatah, sa jneyo yajniyo desho mlechha deshastvatah para/ Etaan dvijayayo deshaan sanshrayeran
prayatinatah,shudrastu yasmi kasmiaya na nivased vrittikarshitah/ Eshaa dharmasya vo yonih samasena
prakiritat, sambhavashchasya sarvasya varna dharmannibodhata/ Vaidikaih karmaabhih, punyairi
sheshakaadir dwijanmanaaam, karyah sharira sanskarah paavanah pretya cheha cha/ Garbhair homair
jaatakarmai choudair moujni bandhanah, baijikam gaarbhikam chenou dwijaamaan pramuchyate/ Swaadhyaya
en vratair homaih trividhyena jjayaa sutaih, mahaayaagnischa yaginatischaa Braaahmooyam
kriyate tanah/ Praangnaabhi vardhahaat punso jaata karma vidheeyate, mantravatpraashanam chaasaya
hriyanyamduh saripisham/ Naamadhyeyam dashayam yawadaadhashyam vaasaya kaarayet, Punye tithou
muhurtam vaa nakshatre vaa gunaanvitah/ Mangalyam braahmanaayya saytakshatriyasya balaanvitam/
Vaishyasya dhansayyuktam shudrasya tu jugupsitam/ Sharma vad braahmanayaradraagjno raksha
samavitan, Vaishyasya pushhi samyuktam shudrasya preshasanyutam/ Streenaam sukhojamakurram
vispashtaarthar manooharam, Mangalyam deergahavaanaam aasheervaadabhidhanavanat/ Chaturtham
maasi kartavyam shishonishkramanam grihaat, Shashthnnapraashanam maasi yadveshtam mangalam
kule/ Choodaa karmadwijaateenaam sarveshaameva dharmatah, Prathambebe triteeyaa vaakartayam
Shrutichodanaat/ Garbhaashtamebde kurveet Brahmmanopayanam, garbhaashekaadasho Raagjno,
Garbhaat dwaadasho Vishab/ Brahma varchesakaamasya kaaryam viprasya panchame, Raagjno

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balaayinah shashthai Vaishyasveoathinoshtame/Aashodashaad Braahmanasya Saavitri naati vartate,  
Ashtaudasha vimshad kshatrabandhoraa chaturvimsho Vashah/ Ata urthva trayopyyete yathaa 
kaalamasanskritaa , Saavitri patitaa vraatyaav bhavanyaarthavigarhitaaah/ Natterapurtaiwidhivaapadyapi 
hi kahim chit, Braahmanyo naashascha sabandhaanaacharet Brahmana saahah (17-40)

( The Land that was manifested by Devas, which intervened between the two Celestial Rivers named 
Sarasvati and Drishadvati, was named by Maharshis as Brahmavarta. In this holy land, the traditions 
handed down in the ages were among the four chief castes and races as per their professions, conducts 
and occupations. This Brahmavarta was ruled by Kuru at Kurukshatra, Matsyas, Panchalas and 
Surasenakas. By and large, Brahmans mostly prevailed that part of the Brahmavarta lying between 
Himalayas and Vindhya and to the east of Prayaga and to the west of Vinaashana where the holy Saraswati 
disappears and is broadly called the Madhya Desha or the Central Region. The Region between those two 
mountains of Himalayas and Vindhyas is called Aryavarta (the Region of the Aryans); that land where the 
black deer freely roam was fit for the performance of Yaginas or sacrifices. The region as different from 
the rest of the country was of the Mlekkhas (barbarians). The Dwijas of Brahma-Kshatriya-Vaishyas 
pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence 
too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and 
their normal duty framework from Garbha daan to Antyeshti and applications to them as applicable all, 
with special emphasis Brahma-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass 
the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the 
body and purify (from sin) in this (life) and after death. Garbhaadhana, Jaatakarma, Choodaakarma, 
Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children 
as also of the parents. Swaadhyayena vrathamortrividyeye neejjayaa Shritih, Maha yoginaischa 
Yajgnaishcha Braahmeeyam kriyate tanuuh/ In the context of Vedaadhyana, Vratahoma, lijjaakarma, 
putrodpaadana and the Pancha Mahaa Yagijnas and yoginas, invocations to Deva-Rishi Deva-Pitru Devatas 
are required as a definite requirement with sacred formulations of Mantras and application of gold, honey 
and ghee. Before the navel-string is cut, the Gatakarm (birth-rite) must be performed for a male (child); 
and while Namadheya (the rite of naming the child), on the tenth or twelfth day after birth, or on an 
auspicious ‘tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmans, Kshatriyas with 
energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of 
sevice to Society. As regards females, the names of the babies should be easy to pronounce clearly with 
soft, sweet, endearing and auspicious letters. Boys be exposed to public outside the residence with proper 
samskara in the fourth month, Annapraashana in the sixth month as per the family tradition. The choodaa 
karma be celebrated as prescribed by Dharma in the first or third month to all the Dwijas viz. Brahma-Kshatriya-Vaishyas. Beginnig from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahma, Kshatriya-Vaishyas respectively. ‘Vedaadhyayana’ is the gateway to the 
development of ‘Brahma Varchas’ or Physical Radiance; thus those aiming at the same might fifth, sixth 
and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri (initiation) 
lasts to Brahmans for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas 
upto twenty four years; the outside limits for Upanayana are invalidated as the immunity of Savitri and 
Upanayana gets ineffective unless Prayaschitta be performed, Brahma Vidya or wedding avoided.) 

[ Dharma Bindu as published by the website of kamakoti.org.articles as also by google details as follows: 
Garbhaadaana Pumsavana Seemontonnayana Jaata karma naama karana annapraashanaashchoulopa 
nayanam chatvaari Veda Vrataani snaatakam sahadharma chaarini samyogah, panchaanaam]
yajñaanaamanushthaanam Deva pitru Manushya Bhuta brahmana meteṣhaam cha Ashtakaa
paarvanah Shraddham Shraavanyaagrahāyani Chaitraavhyayujeeti sapta paaka yajna samsthaa
gnaadheyamagnihotram Dharma purna maasaagarayanam chaaturnaasayaani nirudha pashu
bandhasoutraanaameeti saptaahviryajagna samsthaa/ Agnishtomotyagnishtoma ukthyaashodashi
vaajapeyaati raatroc aapnoyami iti sapta soma samsthaa ityete chaatavairishat samasksaaraha
athaashtaaavatma gnaah dayaaasavabhuteshukhauartranaashyashouchamanaayasaasomangala
kaarpanyaaheti/ (There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata
Karma,Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaatakta, Saha dharma
charini samyoga; Pancha yajnaanushthaana viz. of Deva-Pitru-Manushya-Bhuta- Brahma; Ashtakaa
paarvane, Shraaddha, Shraavani, Agrahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven
Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agraayana,Chaturmaasya, nirudha,
pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya,
Shodashi,Vaajapeya, Aitiraatra and Aapteya: all these totalling forty!

GARBHAADHAANA: Shosha riturnaanaashaa streenaam tasmin yugmaasu samvishet, Brahmachaar -
yeva parvaanyaadyad chatasrascha varjayet/ (Yagnyavalkya instructs that husband and wife could
copulate during fourteen ‘ritu’ nights, but during the ‘Parva dinas’ or days of Sacred Festivals and four
days when she is in menses period the husband should practise celibacy only) Prathamehanī chandali
dviteeye brahmaghatakī,trieyā rajakī proktā caturthehanī shudhyatī/(Parshara describes the four days of
menses period as those of chandali, brahmaghati, rajakī and shuddhyā) Tisro raatree vratam charet
praajaayayai gopekshaayayaa/ (Shruti states that to secure progeny it is necessary to observe the Vrata for three
nights) Nagacchedgarbhineem bharyaam malinaam sitamurdajaamrajasvalaam rogavatim naayanou na
bubhukshetaaah, Suvastra veshadharayaa snaatayaa shuddha chitrayaayaa, Arogayaay dayitayaayaa svamevam
vidhah svapet/ (Shandalya Muni totally negates the idea of union with carrying women, or unclean, white
haired, diseased, reluctant and menstrous women, but endorses the woman who is well dressed, nicely
bathed, clean and healthy and engagingly active.) Mithunibhutaan shoucham prati vilambet/ (Gautami
Maharshi statesalertingly that after the act of union, both must clean without laziness) Shashtyasamitam
panchadashim dvadashim cha chaturdashim,Brahmachaaree bhavennityam tadvarjyatrayehani/(Kurma
Purana requires abstinence on Shashthis, Ashtamis, Purnimas, Amavasyas, Dvadah, Chaturdashis)

PUMSAVANA: Pumsavanam vyakte garbhetishyena/ (Aapastamba Rishi instructs to perform
Pumsavana as soon as conception is declared) Triteeye vaa charurdhe vaa maasi pumsavanam bhavet,
Garbha vyaktoonsrmiti tachchaloka siddhaastriyaa hisaa/‘Kaala Darsha’ instructs that once conception
is confirmed, the Pumsavana samksaara be observed either in the third or fourth month) Maasi triteeye
dviteeya vaa yadahah, Punnakshatra chandramaalayuktasyaaat/(Parashara opines that either in second or
third month of the garbha, Pumsavana be performed coinciding with ‘Pum’ nakshatra and Chandra!

SEEMANTONNAYANA: Shashtheyaa saptame maasi seemantonnayananam bhabet, Ashtame Navame
vaapi yaavadvaa prasavo bhavediti/ (Kashyapa Muni suggests Seemantottosava in the sixth or the seventh
months of the conception; in fact, till such time delivery does not take place, even the eighth or the ninth
month may be in order to celebrate seemanta!) However Aapastamba observes: Seemantonnayananam
prathamagarbhe chaturdhemaasii/ (Seemata be performed in the fourmonth, in the case first
conception) Yadi seemanatah purvam prasuyate kathamchana, Tadaaneempetake garbham sthaapya
samskaaramacharet/(Gargya Muni says that even well before the delivery the garbha box gets shaped
and from there onward the samskaraa time would have to be observed!)
JAATAKARMA: Praagjnaabhivardhanaat pumsah jaatakarma vidheeyate, Mantravat praashanam chaasasya hiranyasya madhusarpishaaam/ (Manu Smriti instructs that even before the navel of the child is severed after the time of delivery, the Jaata karma Samskara of the newly born be formally done with mantras while a honey dipped gold is applied to the child’s tongue) Kumara prasave naabhyaaamacchi – nnaayaam guda tila hiranya, Govastra dhaanya pratigrahesha doshastadahirtyeke/ (Shankha Maharshi expressed that even before severing the protruded navel, a mixture of jaggery, til,gold,cow product, clothing and pre-husked rice be applied) Jaate putre pituh snaanam sachelantu vidheyate/ Raatre snaanetu sampraapte snaayaadanala sannidhou! (Samvarta Muni expresses as that soon as a son is born, the father of the newly born must take full bath even while wearing the same dress; in case the delivery takes place during the night hours, then the bath be performed before Fire as an evidence!)

NAAMAKARANA: Ahanyekaadashinaama charudhe maasi nishkramah, Sashtennapraashhanam maasi chudaakarmayathaaakulam/ (Yagjnyavalkya instructs that pursuant to the new arrival, namakarana be done on the ekadashi of the fourth month; and anna prashana and chuda karmaa or removal of head hair at the birth time be observed during the sixth month as per one’s own family tradition) Sharmaanam Brahmanasyoktam Varmaanaam Gupta- Daasa padaantousyadabhidhaa Vaishyashudra yorititu/ (Ashvalaayana Maharshi suggested that the name of Sharma for Brahmanas, Varma for Kshatriyas, Gupta for Vaishyas and Daasa for others be duly incorporated for male issues) Streenaam sukhoodym akruram visphathaardham manoharam, Mangalyam deergha varnaantam aasheervaadaabhidaanavit/ (The names to be provided to a she-child must be easy to pronounce, unoffensive, meaningful, auspicious and the last word to be elongated, said Manu.)

ANNAPRAASHANA: Janmanodhi shashthe maasi brahmanaan bhojaitvaa aashishovaahayitvaa dadhi madhughrita modanamiti, Samsruya uttararairmantraah kumaaram praashayet/ (Aapastamba Sutra requires that food intake to a child be initiated by blessings and with a mix of honey,curd and ghee during a suitable day during the sixth month of the birth with appropriate mantras followed by Brahma-bandhu bhojana)

CHUDAKARANA: Janmanodhi triteeyo varshe chaolam punarvasyaah iti Adhi triteetga ardhaadika triteeyee/ Soono maatari garbhinena amudakarma makaarayet// Soono Maatari garbhitayam chuda karma makaarayet/ (While the former stanza by Aapastamba requires that the first hair-cut be executed either on the first or third year, the same be done to those born during the punarvasu after three months; Narada Brahmashri states that in case of another confinement the samskara of the earlier birth be postponed)

STREE JAATA KARMA: Tooshnimetaah kriyaam streenaam vivaahastu samantrakah/ (Yajnyavalkya instructs that the Jaatakarma etc. for girls be done without mantras on informal basis, excepting in respect of weddings)

VIDYARAMBHA: Praaptetu panchame varshe hyaprasupte janaardane, Shasthim pratipadam chaiva varjyitvaa tathaashtamim/ Riktam panchadasheem chaiva Sourabhouna dinetathaa, evam sunischite kaale vidyaarambhantu kaarayet// (On the attainment of five years, Vidyabhyasa be initiated on an auspicious time, leaving however the Chaturmaasya viz. from Sukla Ekadashi Ashadha till Kartika Shukla Ekadashi as also avoiding Shasthi, Prathama, Ashtami, Rikta, Pournami and Amavasya besides Sundays and Tuesdays.)
(Karshna rauravastani charmani brahmacharina, vasirannapurvyena shanakshaumavikani cha/Maunji tririti sama shlakshana karya viprasya mekhala, kshatriyasya tu maurya jya vaishyasya shanatantavi/Munjaalbhe tu kartavyah kushashmantaka balvajaih, tririti granthinaikena triibhih panchabhireva va/Karpasamupavitam syad viprasyaurdhvaviram tririth, shansutraayam rajno vaishyasvivakasautrikam/Brahmano bailvalpalashau kshatriyo vatakhdairau, pailavaudumarau vaishyo dandanarhati dharmatah/Keshantiko brahmanasya dandah kaaryah pramanatah, lalatasanmito rajnah syattu nasantiko visiha/Rijavaste tu sarve syuvravanah saumyadarsanaah, anudevagakara nrinaam satvachonagnidushhitah/Pratigrihyepsitam dandamupasthaya cha bhaskaram, pradakshinam parityagnim chared bhaiksham yathavidhi/Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyasu bhavaduttaram/Mataramvaa svasaaram va maturvsya bhaginim nijaam, bhiksheta bhiksham prathamam ya chainam navamanayet/Samahritya tu tad bhaiksham yaavadamamamayaya, nivedya gurave, ashnyadyachamya prangmukhah shuchih/Ayushyam pranmuko bhunte yashasyam dakshinamukha, shriyam pratyamukho bhunkte ritam bhunkte hyudanmukhah/ Upasprisvya dvijo nityamannamadaya samahithah, bhuktva chaupaspriset samyagadbhih khaani cha samprisphet/Pujayedahshanat nityamadyachchaitadakutsayan, drishtva hrishyet prasidechcha pratinandechcha sarvasvah/Pujitam hyashanat nityam balam urjam cha yachchati, apujitam tu tad bhuktamubhayam nasheyedidam/Naucchhishtam kasya chid dadyannadyadetat tathaantara, na chaitayashanam kuryanna chauchchishtah kva chid vrajet/Anarogayaamaaayusham avargyam chatibhojanam, apunyam lokavidvishtam tasmaat tat parivarjayet/Braahmena viprastithena nityakalamupasprisphet, kayatraidashikabhyamva na pitryena kada chana / (41-58)

(Vidyarthis are advised don the Anga Vastras or upper garments as per their castes such as the skins of black antelopes, spotted deer, and he-goats, and the lower garments made of hemp, flax or wool. The girdle of a Brahmana shall consist of a triple cord of Munga grass, smooth and soft; while of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads. If Munga grass etc is not possible the girdles may be made of Kusa, Asmantaka, and Balbaga fibres, with a single threefold knot, or with three or five knots according to family tradition. The sacrificial string of a Brahmana shall be made of cotton, twisted to the right, with three threads, while that of a Kshatriya of hempen threads, and a Vaisya of woollen threads. Brahmanas carry a staff of Bilva or Palasa; a Kshatriya of Vata or Khadira and a Vaisya of Pilu or Udumbara. Brahmana’s staff be made of such length as to reach the end of his hair, that of a Kshatriya to reach his forehead while of a Vaisya, to reach the tip of his nose. With all the wooden posts being straight and nice to see, he performs ‘Surya Namashkaaras’, takes a pradakshina around Agni, turns to his right hand towards it, and should entreat for alms as per the prescribed rule. An initiated dvija should beg, beginning with bhavati ‘bhiksham’. Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyasu bhavaduttaram/or a Brahmana boy after upanayana while at begging should first utter the word Bhavati bhikshaam dadaatu; a Kshatriya boy says bhikshaam bhavati dadaatu and a Vaishya; Bhiksha dadaatu bhavati. The first beg of food should be to his mother, or of his sister, or of his own maternal aunt, or of some other female who will not refuse. Having collected as much food as is required, proceed to his teacher for his eating turn his face towards the east, and having purified himself by sipping water. Ayushyam pranmukho bhunte yashasyam dakshinamukha, shriyam pratyamukho bhunkte ritam bhunkte hyudanmukhah/ Indeed such eating would secure him long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he returns to the west; truthfulness, if he faces the east. The dwijas thus consume food with concentration, peace and fulfillment. Indeed such food provides gives strength and manly vigour; but eaten irreverently, it)
destroys them both. ‘Ucchishta Anna’ or half consumed food served and tasted should be not served to anybody; refrain from eating in intervals and by resumings again; never over eat. Vipras are advised to perform ‘aachamana’ with Brahma Tirtha, or Prajapatya/ Deva Tirthas, but certainly not by pitru tirtha. Ati Bhojana or over eating is neither good for health, nor for longevity nor even for fair name in Society.) Dharma Bindu released by kamakoti.org/articles as also vide google by the same title explains in detail about Bhojana Vidhana as follows:

Bhojana nirmaya:

_Panchaardre bhajanam kuryaat prangmukho moumnaasthitah,Hastou Paadou tathaa chaasyameshu panchaardrataa mataa/_ (A dvija is to face east and be seated with ‘Panchaadra’ or maintain wet on both the palms, two feet and the mouth, says Vyasa) Devala Maharshi prescribes: _Padou prakshalya hastou cha dvirachamyaa vaagyyataaha, raangmukonnaani bhumjeeta sduchi peethamadhishtithitah/_ ( one should wash the feet and hands and be seated down on a ‘peetha’, a wooden plank, to perform two ‘Achamanas’ or taking water from the right palm and commence the bhojana). _Achamyaiva cha bhumjeeta bhuktvaa chopasprushedapah, Anaachaastu yoshneeayaat prayschitteeyateehisah/_ (A bhojana without achamana and touching water calls for a Prayaschitta or atonement). Atri Muni requires to keep one’s feet on ground but on the seat while eating with cleanliness and silence and that type of an ideal bhojana yields ‘atiratra phala’. But, to keep on one’s feet on the seat is forbidden as that tantamounts to ‘Go maamsa bhakshana’! Manu states: _Ayushyam prangmukho bunkte Yashasyam Dakshina mukho, Shriyam pratyanmukho bhunkte rutambhunkte hyudanmukhah/_ (Taking bhojana facing East bestows longevity, facing South provides good reputation, facing West yields opulence and facing North fetches ‘Varchas’ ) Apastamba suggests: _Yatnena dharyayed viprah pavitram dakshine kare, bhunjaanastu visheshana chaamaa doshairna lipyate/_ ( Wearing a darbha tied to right hand while taking food would demolish all types of deficiencies of the food consumed) Bhojana paatras or food vessels be made of gold, silver, bronze or aluminium. A brahmachari, or widow or Yati is disallowed eating in bronze plates nor resort to oil baths and betel leaf consumption. Pracheta Muni states: _Panasaamra naalikera kadali bilva patrake, Bhojanam kaamsya paatrena chandrayaana phalam labhet/ Palasha padma patreshu grihi bhukvainavam charet, Brahmachari yateenaantu chandrayaana phalam labhet/_ (Pracheta Muni explains that eating in panasa, mango, coconut, plantain, and bilva leaves fetches the blessing of having performed ‘chandraayana vrata’; but bhojana in palaasha and lotus leaves demands performing the same vrata! If this kind of positive type of bhojana is consumed, brahmacharis and sanyasis are stated to have performed chandrayana vrata’s punya.) Manu prescribes ‘bhojana karana vidhana’ or the method of good eating: _Pujayedashhanam nityam adyaacchaitada kutsayan, Pujitam- hyashanam nityam alamurjam prayacchhati/( Always bhojana is worship-worthy and should never be found fault with! This type of proactive way of eating-without expressing criticism or personal preferences of taste, form and colour would secure satisfaction and strength) Sumantu states: _Annam nidhaapya darvyaatu na hastena kadaachana, Pujayitvaa tadannam cha aaposhanantu samantrakam/_ (Annam should never be served with hand but only with a ladle or server; it should be worshipped with mantras and eaten after duly performing ‘Aouposhana’) Vyasa details the following: _Annam drishtvaa pranamyadou praanjaliil kathayetaataah, Asmaakam nityamastvetat iti bhaktyaathavandayet/_ (On seeing food, first greet it with hands and say: ‘Asmaaka nityamastvetat’) After reciting the Gayatri Mantra, ‘abhimantra’ and ‘Satyamvartena parishanchaami’ during the day time and for night bhojana : ‘Rutamtvaa satyena parishanchaami’ be uttered. Gokhila Muni is quoted here: _Vyahriti bhirgaayatryaa- bhimatrasya rutam twaam satyena parishinchaameei saayam satyam tvartena pareeshinchaamiti praatah parishenchaameeti praatah_
parishichet/(Parishechana or sprinkling of water be done along with Gayatri Mantra with vyajhritis or extensions, and perform ‘Abhimantrana’ reciting Satyam tvartena parishin- chaami / Rutamvaa satyaana Parishinchaami.) Svaahaantaah pranayaay vyaanaayacha yathaakramam/ Udaanaaya Samaanaayacha vyaanaay dukhvaay kramaat/(Anna be picked up in small morsels by right middle and ring finger pressing the thumb and take in reciting Pranaya svaha, Apanaya svaha, Vyaanaya svaha, Udaanaya svaha and So on and then the Atmaahuti to the Self, as detailed by Krishna Bhatta in Ahnika saara sangraha) Atri Maharshi states: Shabdenaapah peetvaa shabdena ghrita paayasam, Shabdenaapo shanam kritvaa suraapana samam bhavet / (While in the process of the bhojana, the slurp sounds of water, milk, ghee paayasa and the like are as satisfying as ‘Suraapaana!’) Vyasa describes that during the course of Bhojana, the dvija is to maintain silence: Mounam vaacho nivritti syaat naatra bhaashaana samskritam, Naanya daiveranam Vishnum sadaa dhyayeccha keertayet/ Devataabhidamanam cha prayatah ityaoastamba vachanam devataantara vishayam/ Kabale kabale chaiva kuryaadv Pushanovindra keertanam, Naashtcham keertanetasya pavitram Bhagavan harih/(The silence that one has to maintain during the bhojana is neither to hold the tongue, nor to dis-use the language, but mainly to be engaged in ‘dhyaana’ or meditation of Vishnu with his several names like Keshava, Narayana, Govinda and Madhusudana. Each gulp of food that the bhokta takes in, would purify the intake and glorify the Lord!But at the same time Shandilya Muni says that since one has to ask to break the silence occasionally as to what items of food were to be served as repeats, it is not always possible but to break the silence as and when required!) Markandeya proiritizes the eats at the bhojana: Ashneeyaanmaaninu bhutvaa purvantu madhtam rasam Lavanaamlou tathaa madhve katutiktaadikam tatah/ Praak dravyam purusho -shneeyaan madhyetu kathaanginaashanam, Ante punardravaashtetu balaarogyenam munchati/(While commencing the bhojana, the first item for consumption should be a sweet juice, then savouries, in between try bitter and sour items, hard eats, liquids etc.) Vyasa forbids eating as follows: Hastashvya ratthayaanoshtramad sthitonaiva bhakhyet, Smashaanavbhiyamantarasthovaa Devaalaya gatopiva/ Shayanaastho bhunjeeta na paanishthamna chaasane, naadravaasaa naadrashirana chaayagjnopaavee- tavaan/ Na veshtita shirashaapi notsanga krita bhajanah, Naika vastro dushta madhye sopanaata -saspadukah/ Na charnopari samstasha charmaa -veshtita parshhvavvaaan/ Graasa sesham na chaashneeyet peetga shesham pibennara. Shanka mula phalekshunaam danta chhedaaanina bhakshayet/ Bahooaam bhunjataam madhyencha aschneeyaat - varaavnityaah, Vridhaanavikaredannam nocchishthah kutrachit vrajet/( One should not eat seated on an elephant, horse, chariot or camel, nor in a burial ground, a temple or in a bed; food is also forbidden to be consumed on a seat, with wet clothes, wet hair or without yagnopaveeta the Sacred Thread. Bhojana is forbidden with streched legs, with hands on the feet or thighs and in a bed. Meals should not be taken with wet clothes, or wet hair and without yagnopaveeta. Bhojana is also forbidden with covered head,
with a single vastra, keeping a plate on the thighs, in the company of bad elements, on steps, with footwear, and seated on skins and leather items. One should not eat from others plates nor drink other’s water or drinks. Half cooked items be avoided and teeth should not be strained trying hard fruits and sugarcane. One should try to keep pace with co-eaters, not disorder the amount served and never consume ‘ucchishta’ or half consumed items of others much less carry it elsewhere.) Yastveka pamktou vishamam dadaati snehaadbhayaadyadiwaardha hetoh Vedeshu drishtaa mrishibhischaa geetaam taam Brahma hatyaam munayo vadanti/ (Yama states that in case a grihastu serves food better and partially to a person in a ‘pakti’ or a line of guests either due to friendship or fear or any other consideration then Vedas and Rishis warn him of the great sin of Brahma hatya!) Parashara Muni declares: Eka panktyupavishtaanaam dashkritam yadduraatmanaam, Servashaam tatsamam taavad yaavadpaktinabhidyate/Agninaa bhasmanaa chiva stambhena salileni cha, dvaarenachaiva margena pankti bhedo budhai smritah/(In case there is even one element of mischief in a ‘pakti’ or a line of guests, then the blemish would have to be shared by all in that pakti! This is so because even if there are fires, or ashes, or a pillar, or a threshold or a demarcating line; this is what wise men believe!) Smrtri Ratna describes certain do’s and don’ts in the context of bhojanas: Shayanasthona bhumjeeta na paanistham na chaasane, Sakuryaat skandanan shabadam krodhamanyatra chintanam/ Shishunaam bhartran chaa shvachandaalaadi darshanam, Ashuchinaam tathaa madhye prekshataamapya nashnataam, Naakale vishayuktamchanaashnene yadahutam tathaa/ Ucchshita sparshanam jnataavaa tat paatram parirhityacha, Tatat paschaadgomyayena Bhumim samanulipyacha/ Anyatpaatram nidhaayaiwa tadannm pariveshayet, Parishyaamchyaatha bhunjeeta bhojanetunata doshabhaaka/Eka panktishu bhunjaano braahmano brahmanamsorsuset, Todannamatayajan bhuktvaa Gayatrashtakam japet/ Udhhruta vaama hastena trishaartah salilam pibet, Vaamenaipibettoyam bhojaner paatram bhunjeeta Tyajan pibettu rudhram atyagannamritam pibet/ (It is forbidden to be seated on a bed, keep food on it and eat; do not make sounds while eating; never eat with anger nor while frighening children; do not eat in the presence of dogs and low class persons. Do not eat amid persons or gazining at those as they eat. Do reject food at late timings and also that food which is not offered in ‘naivedya’ to Bhagavan. Once having somebody drank in it is provided to a person, then that patra be replaced but not the bhojana. While in one pakti or a lane of eaters, one brahmana should not touch a co brahmana and having done so perform Gayari hundred and eight times but need not reject the bhojana already served. In the course of a bhojana, drink water with left hand without leaving the patra; it is stated that so drinking without leaving the patra in one go is like drinking ‘amrita’ but other wise it is like drinking blood!) Vyasa Maharshi cautions as follows: Shleshma bhrumhvyachani kotsargo na prashasyate, Bali maangalya japyaadou na home na mahaajane/ ( Acts like heavy coughing, loud cleaning or gargling of throat with ‘sheshma’, loud yawning are forbidden and uncivil at public eatings, japa homa groups and in the midst of congregations). Referring to ’Bhakshya-abhakshya’ or material worthy of consumption or otherwise, Aparaarka detailed as follows: Jaati dushtam kriyadushtam kaalaashraya vidushitam, Samsargaashraya dushtam vaa sahrrillekhm sbabhavaataha/Lashunam grunjanam chiva phalaanu kavakaadicha, Vaartaka nalikaa laabu hyaye yajnaati dushtam/ Nabhashyawetriyaa dushtam patitaabhii, Kaala dushtam tu vigeyam asnaahaaktaam chirasthitamk, Dadhi bhaksha vikaarascha madhu varjam tadsishyate/Suraalashuna samsprushtam peeyushaadhi samanvitam, Samsargaadhushhya - tetaddhi shudrochishthavaadaaacharet/ Vishiktsaasru hridaye yasminnaamne jpanyate, Sahullekham tu vigneyam peeyushaadhi sbabhavaatath/ (It is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of discarding due to ‘jaati’ are among onions, lassan, brinjal etc. Whatever is procured or cooked
by the characterless and conductless men or women who suffer from ‘kriya dosha’ too are worthy of discard. Another variety of material that suffer from ‘Kaala dosha’ or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from ‘Samsarga dosha’ or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected."

Parashara Maharshi prescribes atonement for the consumption of questionable food items:

\[\text{Piyusham shveta lashuna vrintaka phalagrinjanam, Phalaandu vriksha niryaasa Devasya kavakaaniccha/ Ushtri ksheeramviksheera magiinaad bhunjate dvijah, Triraataramupavasaena panchagavyenya shudhyati/ Shveta shabdag lashina vrintaakaabhyam sambadhyyate tena, Krishna vaartaa ka raktalashunaadaa nedam vratamuitykam/} \]

(Consumption of peeyusha or beaten cheese of cow milk after delivery, white onion called ‘lasun’, hing or asafetida, round brinjal, clove, camel milk or sheep milk, and such unworthy material calls the atonement or ‘prayaschitta’ by way of fastings of three nights and ‘pancha gavya sevana’ or eating the mix of five cow products of milk- curd- ghee-dung and urine. However, black brinjal and red lasan are exceptional for consumption) Manu Smriti prohibits the consumption of the following:

\[\text{Shuktaanihi dvijonnaaminabhumjeeta kadahana, prakshaalitaani nirdoshaanya apaddhamoyaadab bhavet/ Veeryahaaniryashohaaanih pragnaa haanistadhatvaa bhavettasmaattato raatrau dhaatreem yatmena varjayet/ Dhaanaa svaadennacha divaa dadhisaktomstathaa nishi, Sarvaamcha ita sambandham naadyaadalatamayam prati/ Trikaadraaka dadhishhrun aa tilashaakaani nishyadan, Tyajyate rupavaan –chheebhih pushpita stree rataadyathaa/ Sakaamsyaam naarikelaambu kaamsyecha rasamaikshgavam, Taamra paatra yutam gavyam ksheeram cha lavanaanvitan/ Ghritam lavana samyuktam Suraakalpam vivarjayet, Praktyaksha lavanam naadyaaat pakvam para grihaagatam/} \]

(Stored and sour of cooked rice should not be consumed by dvijas unless as ‘aapaddharma’ or the very last resort. Dhaatri or Amla fruit products be certainly avoided in the nights as there is a risk of losing masculinity, name and fame. Dhaanaa or Coriander seeds, curds in the nights and frequent fried items are avoidable. Ginger, curd, and tilas are forbidden to women in menstruation periods as the are likely to affect brightness, speech and prosperity. Coconut water in bronze utensils, sugarcane juice in copper and salted milk or ghee act as high intoxicants. Eating salt alone without dissolving with other items affects the body organs. Similarly cooked items from others are avoidable) Vyasa describes the bhojana niyamas further:

\[\text{Asati Tulasi chaiva Dhatri phala mathaachytam, Yasodare pravartante tasya samnihto Harhi/ Bhakshyaam bhoyamcha lehyamcha Namo Naraayantiyah, Abhimantra sprushan bhuntey sa yaati paramaamgatim/Yatynnam yatipaastrastham yati naaproshtiam chayat, Amratarayam nabhoktyam bhuktva chaandraayananam charet/ Apaliptasya markhasya dushra vrittasya durmateh, Annamashraddhaanayobhunkte bhruna haasvai/Tyajedanupaneetaannmandhasya patitasyacha, Vedaadhyayana heenasya kanyaa vikrayinastathaa/ Daridrasyacha markhasya yati nindaa parasyacha, Ayaajyam yaajakasyaanam narmayaadasya karshinah/ Devadroha parasyaanam tathaa vijnana dooshinah, Dagdhaanga syaayasair divyaih soma vikrayinastathaa/ (He who has in his belly the ‘Asati’ or a typical sweet cake of rice flour, tulasi leaves and dhaatri or amla is stated to be near and dear to Shri Hari. He who does ‘abhimantra’ with ‘Namo Narayanaya’ to the ‘bhakshya-bhojya-lehya’ varieties of food as offering toVishnu and then consumes along with co- devotees is destined to attain ‘parama gati’. In the event of robbing the exclusive food kept for a Sanyasi, preserved by him to eat and ready for his prokshana before consumption, then the thief would have no remission at all except by undergoing chandrayana vrata. If the food meant for a handicapped, foolish, below average, and careless person is robbed then he is stated to have committed ‘bhruna hatya’ or killing an embryo! One should never consume the food offered by one who has no yagnopaveeta, a blind one, a characterless person, one who
does not practise Vedaadhayana, a dealer of brides, a poverty stricken one, a below par intelligent, a critic of the holymen, one who performs evil-oriented agni karyas, a critic of the learned and a dealer of intoxicant liquors and one with an iron-burnt body parts. Bharadvaaja and Parashara expressed views of an act of omission and of commission each as follows respectively: Niraachaarasya viprasya nishiddhaacharanasya cha, Annam bhuktvaa dvijah kuryaaddhi namekama bhojanam/- Sadaacharasya viprasya tathaa Vedantavedinah, bhuktvaaam namuchyate paadahoraatra antaraan maraka/ (In case a learned dvija consumes food served by a faithless vipra of least principles and scruples, then the dvija should better forgo a daily meal. On the other hand, if a dvija enjoys the food from a principled vipra then even overnight the former is rid of the burden of his own sins!) Vishnu Maharshi stipulates that whosoever of dvijas accepts and eats Paarvana shraddha bhojana has to perform six pranayamas, recites Gayatri Mantra ten times and consumes water ten times too as also perform sandhyopaasana in the evening when only he assumes ‘Shuddhatva’ or purity of body and mind. Another important regulation of bhojana is prescribed by Vyasa in connection with Solar and Lunar Eclipses: Suryagrahetu naashmeeyeaat purvam Yaama chatushtayam, Chandragrahetu triyaamaam stree baala vridhhaatuartirvinaa/Grastodaye vidhoh purvam naaharbhojana maacharet, Grastodite tathaa Suryena raatrao bhojanam charet/ Samvatsaryaikamapi charet kruuccham dvijottamah, Agyanata bhukta shudhyartham jnyaatasatyu visheshata/ (With the exception of the aged, women and children, dvijas must follow the principle of ‘no food’ during the four yaamas preceding the solar eclipse and three yaamas before Chandra grhaha. The general principle is that the day before Chandra grahaha and the night before the Suryagrahaha, bhojana is avoided. To purify one’s body and mind, the blemish of bhojana knowingly or otherwise, it is better that one kruуча vrata is performed annually in any case!) After bhojana, the conclusion would be: Amritaapidhaana maseetya vashipya jalam pibet, tachesham rou ravavyuktvaa baliprante visarjayet/ (After saying ‘Amritaapidhaanam’ and then drink up the remainder water in the drinking vessel and continue reciting the Rouvave mantra that follows, while leaving water drops at the ‘bali sthaana’ keeping some morsels for the negligible praanis like ants and flies) Rouvavepunya nilaye padmaarbudani vaasinaam, Ardhaanamudakam dattam akshayarupitiishhti/ (The mantra means : may these water drops be plentiful to relieve the tortures being experienced by the padmaarbudka nasis of rourava naraka) Apasrutya tatah paschaat gunushaan shodashaacharet, Viprasya dakshine bhaage Devaastishthani yattatah, Aaseena eva gandushaan vaamabhage visarjayet/ (Now, clean the mouth gargling sixteen times and throw out the mouth water to the left as Deva ganas would be present to the right side of the vipra.) Gautama Muni states: Aaachantah punaraachamedayam Gow ritimantratah, Dripadaam vaa triraavartya sarvapaapa pranaashineem, Hastou nihrutya angushthaabhyaan aksorambu vinikshipe/ Sharvaatim cha Sukanyaam cha Chyavanam shakramash- vinou, Bhukta maatram smaredyastu chakshstasya naheeeyate/ (Then, perform ‘aachamana’ thrice with the drupada mantra or that of ‘Ayam gouh’ and with raised hands press the eyes and the right thumb with water; this act would help improve vision by the grace of Sharvaati, Sukanya, Chyavana,Indra and Ashvini Devatas) Vyasa desires that after the bhojana prakriya, the Vipra should take up ‘adhyayana’ of Itihasa Purana Vedas to enable proper digestion of food consumed: Bhuktaavai sukhamaasthaaya tadannam parinaamayet, Itihaasa puraanaakhyaam Vedardhaanupa brumhayet/ Shankha Muni warns as follows: Divaa svaapam na kuryeeta gacchenaiwa divaaatriyam, Aayuh khayakari niraadivaa stree punya naashani, Vridhaa vividha vaakyanye parivaadaaschaa vajrayayet/ (None should neither sleep nor have a woman as daytime sleep reduces longevity and physical contact of a woman destroys punya nd lead to avoidable problems) Supugam cha supatramcha churnena cha samanvitem, Pradadyaaddvija varebhyaha taamboolam charvayedbudha/ Aayuh pragnyaabalam buddheeretah shaktirvinasyati, Jihvaa rasam na gruhaati
sadaa taambulacharvanam/ (After the bhojana, one should offer ‘taambula’ or betel leaves and betel nuts to those having the bhojana including the self as taambula provides satisfaction, but repetitive tambula bhakshana destroys mental alertness, physical strength and self-confidence.) After bhojana and adhyayana, Daksha prescribes: Itihasa puranaabhyam shashtha saptamakou nayet, Ashtame lokayaatraatu bahissandhtaam tatath param/ (After the sixth to eighth ghadis, Sandhya vandana folows)

Hutvaagnim vidhi vanmantraih bhuktvaa yagjnaavashishtakam, Sabhrutyu bandhavajanaah svapeccushka padonishi/( Vyaasa states that as prescribed the dvija should perform homa karyas and the remainder bhojana be enjoyed along with his family and followers.) Bodhayana compares the punya of performing ‘Sayamkaala Agni’: Merukanchana daanaani vaajapeya shtaanicha,Kanyaa koti pradaanam cha samam saatsayamaahuteh/(The Agni karya performed in the evenings is as effective as Meru kaanchana daana, vaajapeya yagnya shata phala, and koti kanya daana)

Anushnabhira phenabhiradbhisti rthena dharmavit, shauchepsu sarvaaachmedekante pragudan mukha/ Hridga bhith puyate viprah kanthagabhistu bhumipah, Vaishyoadbhith prashatbhirastu shudrah sprishtabhirantata/ Uddhrite dakshine panavupavityauchyate dvijah/ Savye prachinaviti niviti kanthasajjane/ Mekhalamajinam dandamupavitam kamandalum, apsu prasya vinashasani grihimanyani mantravat/ Keshantah shodashe varshe brahmanasasya vidheeyate, rajanyabandhordhavineshe vaishyasya dyvadhike matah/ Amantrika tu kaarayaiyam strinamavrida sheshatah/ sanskaarartham sharirasya yathakalam yathaakramam/ Vaivahiko vidhih streenaam sanskaaro vaidikah smritah, patiseva guraus vaso griharthogniparikriyat/ (‘Angushtha moola’ or the root of thumb is denoted as Brahma Tirtha. The root of the little finger is named Kaaya Tirtha or of Prajapati and its top tips are signified as Deva Tirtha while the middle portions of the tarjani or the index finger are known as Pitru Tirtha. This apportionment of fingers is required for yagjna karyas or otherwise. Now the Achamana Krama is stated as the first sip for purifying the mouth followed by two other sips are meant for the Panchendriyas touching mouth to feet as also the head and heart. Then after sipping frothless and cool water, the ‘Dharmagjinamas’ or sincere followers of Precepts normally keep silence and be alone with concentration as seated either eastward or northward continue the aachanana by Brahmanasas touching the heart, Kshatriyas the throat and the face by Vaishyas. Any
dwija wearing the Yajnopaveeta or the Sacred Thread normally is called Upaveetin when his right arm is raised and rests on the left shoulder; for Pitr Karyas, when his left arm is raised and rests on the right shoulder, he is called ‘praknavitin’ and ‘nivitin when it hangs down straight from the neck. In the event of his ‘mekhala’ or girdle, ‘mirgacharma’ or skin that serves as his upper garment, his ‘danda’ or staff, his sacrificial thread, and his ‘kamandulu’ or water-pot getting damaged and unuseable, fresh ones be replaced by the appropriate sacred formulas. The Keshanta Samskar or head-hair clipping is ordained in the sixteenth year for Brahmanas, twenty second year for Kshatriyas and for Vaishyas two years thereafter. These Samskaras are also valid for females too as per the ground rules for males too but without the recitation of Sacred Scripts. Vaivaahiko vidhih streenaam samskaaro vaidikah smritisah, Pati sevaa Guro vaasao grihartogni parikriyaa/ In the respect of women, the duties are attuned after their weddings viz. Guru kula equivalent to Service to husbands and Griha karyas including all the vedic duties of husbands.

Esha prokto dvijatinamaupananikod vidhih, utpativyanjakah punyah karmayogam nibodhata/ Upuneeyam guruh shishya shikshayetshauyam Additya, Aacharamagnikaryam cha sandhya upasanameva cha/ Adhyeshyana nastvachanto yatha shaastramudanumukhah, Braahmanjali kritoadhyapayo laghuvamsa jaitindriyayah/ Brahmrambhevasane cha padau grahyau guroh sadaa/ sanhatay hastavadhhyeyam sa hi brahmanyajalih smritisah/ Vyatyasta paninaa karyamupagahranam Guroh, savyenah savyah sprashtavyo dakshinena cha dakshinaah/ Adhyeshyamanam tu gururityakalam atindritah, adhishva bho iti bruyad virayam astviti charamet/ Brahmmanah pranavam kuryadavante cha sarvadaa, sravatyanonkritam purvam parastachcha vishiryati/ Prakulanyapu paryupaseenah pavitraishciva pavitah, pranaayayamaistribhih putastata Omkaaramarhati/ Akaaram chapyukaram cha makaram cha prajapatih/Vedadatrayanniraduhad bhurbhuvah svariteeti cha/Tribhya eva tu vedebhyah paadam paadamaduduhah/ Tadityarchosyah savitryah parameshthi Prajapatih/ Etadakaharametam cha japan vyahriti purvikam, sandhyayor vedavid vipro veda punyena yuyyate/Sahasrakritavastabhyaasya bahiretat trikam dvijah, mahatopyenaso masa tvachaivahir vimuchyate/ Etayarchaa visamyuktah kaale cha kriyayaav svayaav, brahma kshatriyavidyo nirgarhaamasyaatii saadhshu/ Omkaara purvikastisro maha vyahritayo.avyayah, tripada chaiva saavitri vijnayam brahmano mukham/ Yo adheete abhaya hanyetam treenii varshanyatandritah, sa brahma paramabhyet Vyayu bhutah khamurtiman/ Ekaksharam param brahma prananyah param tapah, Saviitrasya param naasti maunat satyam vishishyate/ Ksharanti sarva vaidikyo juhotiyajatikriyah, aksharam dashkaram jneyam brahma chaiva prajaapati[aksharam tvaksharam jneyam] (68-84)

( Having explained the initiation of Dwijas or of Brahma-KaShatriya-Vaishyas, illustrating the birth and austerities connected thereafter, the account of duties and responsibilities as applicable stage by stage are as follows: after the initiation, the Guru needs to instruct the vidyarthi about the duties of the personal purification or of ‘Baahhyaantara Shuddhi’, behaviour pattern, and specifically the Upanayana and the consequent precepts of Shoucha, Aachara; Pratah, Madhyaana, Saayam Sandhya Vandana; Homa or Agni Karyas and study of Sciptures after aachamaneeya- hasta prakshalan and laghu vaasa or light clothing of ‘dwivastra’ facing north being ‘Jiten driya’. Vedaadi pathana be initiated by Guru Vandana with folded hands and Guru Paada Vandana. Both at the beginning and end of the ‘Adhyayana’, the Teacher’s feet be touched with ‘Brahanmanji’ or joining the palms of the disciple and touching the Guru’s left foot with the Shishya’s left hand and his right foot with right hand. The ‘adhayana’ be initiated or concluded by the Guru’s approval. The ‘adhyayana’ is initiated and closed by the utterence of Pranava or the wholesome
word of OM with emphasis at the beginning and tapering off at the close. This utterance of Pranava be pronounced by being seated on ‘darbhaasana’ or blades of kusha grass and wearing a ‘darbhanguli’ on ring finger followed by ‘tri-praanaayaama’ or breathing control thrice over with dedication. Omkaaram chaapuykaaram cha makaaram cha Prajapatih, Veda trayaanimiradruhud bhur bhuvah swariteeti cha/ Prajapati appears to have milked out Tri Vedas as the essence of sounds viz. A-U-M and the vyahritis of Bhur-Bhuvah-Svah. Further, Prajapati appears to have drawn the quintessence of Vedas as ‘Tat savituh’ or the expression of the Sacred Rucha of Rik Verse ‘Savitri’ signifying AUM. Thus Sages of the remotest yore being Veda experts had synthesized ‘Omkara Rupa Akshara’ with the Three Vyahritis of Bhur-Bhuva-Svah. Thus this ‘Trika’ or the phenomenon of three terms viz. Pranaav-Vyahriti-Tripaada yukta Gayatri has emerged as AUM BHURBUHVATSVAH TAT SAVITURENYAM/ The belief is that this Mantra once sincerely pronounced thousand times outside the village-township for three years, on a river bank or in a forest all alone, the reciter would be purified of all sins of past and present, just as a serpent gets rid of its old skin attaining freshness. Such Gayari Japa is eligible to all the dwijas and those who neglect the recitation of this Rigveda Mantra and timely execution of the prescribed Rites are indeed blameworthy being undeserved of dwijatva. Omkaara purvikastisro maha vyahritayo.avayah, tripada chaiva savitri vijneyam brahmano mukham/ or Omkaara along with the three Indistructible Maha Vyahritis and Tripaddaa Gayatri is indeed the very face of Veda and that is how Vedadhyayana is on par with the Original Creator of the Universe Brahma Deva Himself. Those human beings who continuously meditate Gayatri Mantra for three years are as prescribed have ample chances to visualise Brahma Himself and like Vayu Himself become freed from the shackles of ‘Samsara’ would accomplish celestial vision. Eksharam param brahma prananyamah param tapah, Savitryastu param naasti maunat satyam vishishyate/ Ksharanti sarva vaidikyyo juhotiyajatikriyah, aksharam dushkaram jneyam brahma chaiva prajaapati/ or The Singular Word OM is of Parabrahma Vaachka, while ‘Pranaaayaam’ is by itself an illustrious ‘Tapas’ and Gayatri Mantra is not only outstanding but the deepest form of Truthful and hearty Meditation. Indeed Yagjna Yaagaadi Sacrifices might have built-in blemishes and thus subject to some variations of the positive effects sometimes, but the Single Word of OM is imperishable and everlasting! Thus the monosyllable OM is the highest Brahman; three suppressions of the breath are the best form of austerity, but nothing surpasses Savitri the Etrtnal Truthfulness)

[Here is a detailed account of the glory of Gayatri vide Brihadaranyaka Upanishad: V.xiv. Bhumirantariksham dyauh iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrya padam, etad u haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavaddha jayati, yosyaa etad evam padam veda/ (The methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force besides by way of Yukta-Yajur- Saama-Kshata means addressed to vital force have been discussed. Now, the next method is way of Gayatri worship. Meditation by way of Gayatri worship thus follows: Gayatri is the Prime Deity and Protector of ‘Chhandas’ or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of ‘Bhur’ or Bhumi the Earth, ‘Antariksha’ or Sky and ‘Dyaus’ or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. Buh-Antariksham- Dyouh/ Thus the First Line of Gayatri (Savitri) Mantra triumphs and protects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with ‘Praana’-the Vital Force and is the Soul of all meters due to the ‘finesse’and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva]
being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows:

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\text{Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat} - \text{'We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!' Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhamhana, Kshatriya, Vaishyas!}
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V.xiv.2) 
Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa, taavad ha jayati yosyaa etadevam padam veda/ (The syllables of Richa-Yajumshi-Saamaani viz.Rig-Yajur-Saama Vedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is like he who knows the essence and treasure of knowledge embedded in the three Vedas.) 

V.xiv.3) 
Praanopaano vyana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayoti yosyaa etadevam padam veda;athaasyyaa etad eta tureeyam darshatam padam parorajaa ya esha tapati;yad vai chaturtham tad tureeyam; darshatam padamitii dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/ (Just as in the case of ‘Bhumyantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaaanodana samaana’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Consciousness is described as ‘Tureeya’ or Par excellence. That fourth foot is described as the dirisha paada or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supramundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions Paroraja and uparyupari respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘ He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’is even far beyond!)

V.xiv.4) 
Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishtitaa, tad vai tat satye pratishtitam;Chakshur vai Satyam, chakshu hi vai satyam; tasmaad tad idaaneem dvaau vividaamaanaaveyaataam, ahamadarsham, aham ashroushham iti, ya evam bruyaaad, ahram adarsham iti, tasmaa eva shraddhhaa diyaam; tadvai eva satyam bale pratishtitam; praano vai balam, tat prane pratishtitam; tasmaadahuh, balam satyaad ogeyya iti; evam vaishaa Gayatri adhyatmam pratishtithaa; saa haishaa gayayastre; praanaha vai gayaah, tatpranaaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaaah tasya praanaamstrayayati/ (Thus Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in
the body. Being personified as Praana, she is the merging point of rites, worship, Vedas and Devas. Moreover Gayatri is also the savior of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages i.e. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye! V.xiv.5) 

Taam haitaam eke Saavitrim anushtum -bham anvaaahu: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatream eva Savitreem anubriyaaat, yadi ha vaa api evam vid bahviva pratigruhnaati, naahaiva tad Gayatriyaak ekam chaana padam pratii/ (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushtub Chhanda. Vaak or Saraswati is speech in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or Praana! Instead of teaching Gayatri Mantra in the normal way highlighting ‘tatsavirtur varenyam bhargo devasya dheemai’ as per Gayatri chhandha, the Anushtub chhanda states: Tatsaviturvar尼亚mahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/ Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswavi and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) 

Sa ya imaamstreen lokaan purnaan pratigrhiheeeyaa sosyaa etat prathamam padam apnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigrhiheeeyaat, sosyaa etat dwiteeyam padam apnuyaat; atha yaavadidam praani yastaavat pratigrhiheeeyaat, sosyaa etat triiteeyam padam apnuyaat, athaasyyaa etat e vaareeyamdarshatatam padam parorajaa ya esha tapati, naiva kenachanaapyaam;kruta u etaavat pratigrhiheeeyaat/ (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadasi, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi; yam dwishyaat, asaavasmai kaamo maa sumruddhiheeti vaa- na haivaasmai sa kaamah samruddhyate yasmma eka -mupatishhate- ahamadah praapamiti vaa/ (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected destructions stating neti, neti, your are of the Supreme and Elemental and Formless Imagery. MayI indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!) V.xiv.8) Etaddha vai tat janako Vaideho budilam aashvataaraashvim
On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvataraashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant’s mouth! Janaka replied that Agni was the mouth of the elephant and indeed am large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!

Chhandogya Upanishad too signifies Gayatri as follows about the multi-splendoured eminence of Gayatri as the very heart and Soul or the Inner-Conscience of all the Beings vis-à-vis the Unknown thus: III. xii.1) Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/

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The Prashnpanishad vide the Sixth Prashna states too as follows: \textit{Atha yadi dvimaatre na manasi sampadyate sountariksham yajurbhir unneyate soma lokam, sa somaloke vibhutim anubhuvya punaraavart// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyayaayeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneyate brahma lokam, sa etasmaaj jeveghanaataparaatparam purishayam purusham eekshate: tad eatou shokam bhaveti// (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘ tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U ’ signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyakarsha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme Paramatma. V.6-7) \textit{Tisro matraa mrityumayah prayuktaa anupanyaktaa anaviprayyuktaa, kriyaasu baahyaabhyantara madhyamaasu samyak prayuktasaasu na kampatejnaah// Righbhiretam, yajurbhir antariksham, Saamabhiirtat kavayo vedayante, tam aumkaarenaivaayatanaanvetyi vidvaan yacchachaaantam, ajaram, amritam, abhayam param chaai//} (The ‘tisra maatraa’ or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ‘ baahyaabhyantara madhyamaasu’ or the three phases of ‘jaagrat-svapna-sushupta’ or awakenness-dream stage-sleep viz. the external-internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ‘ pathana-manana-tanmaya’ or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chanting one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)}

\begin{quote}
Vidhi yajna jiapayajno vishishto dashabhirgunkaup, upanshuh syatshatagunah sahasro manasah smritah/ Ye paakayagjnaaschhatvaro vidhiyajnasamanvitah, sarve te japayajnya kalamanharhanti Shodasheem/ Japyenaiva tu sansidhyed Brahmano naatra samshayah, kuryadanyanna va kuryan maitro brahmmana uchyaite/ Indriyaanaam vicharatam vihayeshvapaharishu, sanyame yatnam atishthed vidvan yantaiva vajinam/Ekadashendriyayahuryani purve manishinah, taani samyak pravakshyami yathavadanu purvashah/ Shrotrom tvak chakhshu jihva naasika chaiva panchami, paatypastham hastapadam vakchaiva dashami smrita/ Buddhindriyani panchahitham shrotrdeeyanupurvashah, karmendriyani panchaisham paayadvini prachakshate/ Ekadasham mano jneyam svagunenaubhayatmakam, yasmin jite jitavetau bhavatah panchaakau ganu/ Indriyanam prasangena doshamrichchaya sanshayaam, sanmiyam ya tu tanvevataa tatah siddhim nigachhati/ Na jaatu kamah kamanmahubhogena shamyati, havishaa krishnavartmaiva bhuya evabhivardhate/ Yashchaitan prapnuyath sarvan yashchaitan kevalaastyaajet, praapanaat sarvakamanam parityago vishishyate/ Na tathaitaani shakyyant samniyantumasevaya,
\end{quote}
vishayeshu prajushtani yathaa jnaanena nityashah/ Vedastyagashcha yajnashcha niyamaashcha tapaamsi cha, na vipradashtabhave samadhi gachchati karhi chiti/ Shrutvaa sprishtva cha drishtva cha bhuktvaas ghraatvaa cha yo narah, na hrishyati glaayati vaa sa vijneyo jitaindriyah/Indriyaamaam tu sarveshaam yadyekam ksharatendriyaam, tenasya ksharati praajnaa drite paadaadivodakam/Vashe kritvendriyagramam samyamycha manastathaa,sarvaan samsaadhayed arthaan sarvaan akshinvan yogastatanum/ (85-100)

( In comparison to the Vidhhi Yagna or the prescribed Vaishva Deva, Japa Yagna or quiet prayers is stated to be ten times superior; meditation by merely tongue orientd without being audible to others is better than the Japa by hundred times; but indeed the deep meditation is thousand times superior than the previous one. But indeed, the four kind of ‘Paaka Yagnas’ viz. Bali Karma, Nitya Shdaaddha, Aththi Bhojana and ‘Pourna-amavaasaadi’ Yagnas are such as would accrue sixteenth part of the ‘Phala’ of Japa Yagna thereby concluding that Japa Yagna is the most effective! Japenaiva tu saamsiiddhe Brahmaa naara samshayah/or indeed continuous Japa Yagna is most certainly the premier method of accomplishment, whether one performs or even neglect other Sacrifices or not! BUT, at the same time - and this is a big But- Indriyaamaam vicharataam vishayeshavapahaarishu, Samyame yatnavaatishthed vidwanyantena vaajinaam/ or the ‘Panchendriyas’ intensely driven by Mind ought be regulated and controlled towards worldly matters, just as a charioteer would to one’s horses. The teachings of the Sages of the yore classified the Pancha Jnanendriyas and Pancha Karmendriyas as the Mind: Shrotram tvak chakshuhi jihva naasika chaiva pancham, paayupastham hastapadam vak- chaiva dashami smrita/ Buddhhindriyani panchaiham shrotradeenyanupavrashah, karmendriyani panchaisham paayvadini prachakshate/ Ekadasham mano jneyam-- or Hearing by the ears, touch by the skin, vision by the eyes, tongue by taste, and nose for breathing. Besides are anus, reproductive organ, hands and feet as also the voice- and finally the Mind. Let it be declared that desire like Fire is hard to to be extinguished as classified butter keeps the flames alive and ever active. Even as some sensual enjoyments are renounced, some others spring up and abstinence of all the desires might not be practicable normally. Vedastya- maagamascha yagnascha niyamaascha tapaamsicha, na vipradashtha bhavasya siddhi gacchanti kahimchit/ or Vedaadhyayana, daana, yagina, tapas and regulations would not be helpful to those with basically with polluted mind sets; it is only with persons of ideal food habits, auspicious visions and hearings, touching only objects of devotion, and smelling odours of favourable objects are known as ‘Jitendriyas’. As the senses and sensibilities are not subdued and the Panchendriyas tend to get attracted to temptations with no control, then wisdom slips control and decision making gets perverted. Bhagavat Gita rightly delineates such state of mind very aptly: Dhyayato vishayaan pumsah sangasteshuupa jaayate, sangaatsanjaayate kaamah kaamaa krodhobhi jaayate, Krodhaathbhavati sammohah sammoaat smritibhramshah, smritibhramaad buddhinaashah buddhi naashaat pranashyati/ (Worldly affairs are the causes of desire, non fulfillment of desires leads to frustration and sorrow. Seeds of sorrow lead to anger and excitement which further lead to instability of mind and anger; anger coupled with wrong judgement affects the sense of the power of descretion and around failures ) Gita, Sankhya Yoga, Chapter II, Verses 82-83. Thus when the Panchendriyas get out of control, mental equilibrium ges lost like flows out of a water carries’s skin. If only a human being restrains the ten organs by harnessing the mind, say by practice of Yoga, his existene is justified morally and spiritually.

Brihadaranyaka Upanishad vide Chapter V.iv.1 underlines the significance of Mind as the unique charioteer of the Panchendriyas; that is the key indicator of falsity snd Reality of Existhence as Yogis extol it and sift the Truth from Untruth: Manomayoyam purushah bhaa satyah tasmin antarhridaye
yathaa vreehirvaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/ ( Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!

Chhandogya Upanishad (VIII.xii.1) describes of Antaratma or the Immortal Self called the Supreme is like the horse drawing a cart as spectator to the deeds by the body and all the deeds of the Self are squarely responsible by the body and its Panchendriyas which are mortal: Maghavan, martyam vaa idam shariram aattam mruutyunaa, tad asya amritisayaashareersaya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaaam, na vai sashareeraya sathah priyaapriyaayoor apahar asti, ashareeram vaa va santamna priyaapriye sprushhtah/ (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death; that is also the place of the Self which is immortal but bodiless! The outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.)

Purvaam sandhyam japan stishhet svaavitreema arkadarshant, pashchimam tu samaaseenah sanyak rikhshavibhavaan/ Purvaam sandhyaam japanstishthannai shameno vyapohati, pashchimam tu samaasino malam hanti divaakritam/ Na tishthati tu yah purvam naapaaaste yashcha pashchimam, sa shudravad bahishkaryah sarvasma dvijakarmanah/ Apaam samope niyato naityakam vidhimasthitah,Savitrimapyadheeyot gatavaaranyam samaahitah/ Vedopakarane chaiva svadhyaya chaiva naityake,Naanurodhostya nadvhyaye homamantreshu chaiva hi/Naityake naastyanadhyaya yo brahmatasram hi tat smritam, brahmahuhituhutam punyamanadhyayaa vashat kritam/ Yah svadhayamadhitvadbm vidhinaa naiyatah shuchih, tasya nityam ksharatyesha payo dadhi ghritam madhu/ Agneendhanam bhaiaksha charyaa adhah shayam gurorhitam, Aa samavartanat,h kuryaat krtyopanyano dvijah/ Achaarya putrah shushruhu jnaanado dhaarmikah shuchih, Aaptah shaktorthadah saaduhh svodhyayaa dasha dharmata/ Naaprihtah kasya chid bruyaarna chaanyayena prichchatah, jaanannapi hi medhaavee jadavaloka Aacharet/ Adharmena cha yah praah yashcha Adharmena prichchati, tayoranyataraahpraiti vidvesham vAa adhigachchati/ Dharmarthaar yatra na syaatam shushrushaa vaapi taddvidhaa, tatra vidyaa na vaktyavaa shubham bijamivaashhare/Vidyayaiva samam kaamam martavyam brahmavaadina/ aapaadapahhi ghoraayaanam na tveneamirine vapet/ Vidyaa brahaulmanametyaha shevadhistesmi raksha maam, asuyaakaaya maam maadassthatha syaam veeryavattamaa/ Yameva tu shuchim vidyaaniniya brahmachaarinam,, tasmai maam bruhi vipraya nidihipayapramadline/ Brahmayaastvanmanujaatam adheeyaanadavaapnutam, sa brahmasteya samyukto narakam pratipadyate/ Laukikam vaidikam vaapi tathaadyaamikamevacha,aadadeeta yato jnaanamtam purvamabhipvaaadyet/ Saavitrimaatrasaropii varam viprah syaantritah, naayanitrastrivedopii sarvaasho sarvavikrayi/ (101-118)
(A Brahmana is to perform Gayatri Japa in the mornings at twilight Sun rise and at Saayam Sandhya at the Sun set time till the vision of Nakshstras or the constellations of Stars. Dharma Sindhu explains the the context of mornings as follows: Not rising from bed at Brahma muhurtta is stated to be a sin:

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\text{Braahmey Muhurteey yaa Nidraasaa Punya Kshaya Kaarini, Taam karite Dwijey mohaat paada kruchchrena Shudryati}/ ( Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta:

Raatreh paschima yaamasya Muhurto yastruti -yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/
Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/

Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. The next stanza of Manu Smriti assures that chanting Savitri / Gayatri at the ‘Ushah Kaala’ while standing destroys the sins committed during the night before and those of the day time are demolished by the ‘Saayam Sandhya’ by being seated. Those who do not observe this regulation are as bad as those of the lower class of the Society by forfeiting all the authorities of a Brahmana. In fact, Savitri Japa with concentration and total control of one’s own ‘Panchendriyas’ is expected to be performed near a water body or a lonely spot like a forest. In addition to the Gayatri worship thus, ‘swadhyaya’ or self-recitation of supplementary treatises of Vedas viz. the Shat Vedangas and atleast a few portions od Vedas are prescribed. There are no kinds of restrictions of perscribed for such ‘swadhyayaas’ and even of homa mantras. In fact such recitations are called Brahma Yagjna. In any case, the usage of the expression of ‘vashat’ is not utilised except as at actual homa kriyas with ‘Brahma aahutis’. Therefore, a true Brahmana would never be called ‘andhaaaya’ once the above regulations are observed. Once such a person during a year daily recites the Scriptures as prescribed his supply of flows of sweet milk, with butter and honey is assured. Such Arya Brahmana after wearing the Holy Thread symbolising ‘Upayana’ and during the tutelage period is once initiated into daily offers of fuel to Sacre Fire, take to ‘bikshaacharana’ or solicit food, sleep on the ground symbolic of chastity and please the Teacher until the period of ‘Samavartana’ of ‘Guru Kula’ till he returns home is he who truly called a Brahmachaari. The Ten prominent ‘Dharmas’ or duties worthy of observance are to venerate the son of one’s own Teacher, servant, Jnaana daata or he who provides enlightenment, Dharmatma or a follower of vituous living, a person of clean features and practices, a close confidant, a person capable of providing help, a man of reputed integrity, one who guides and advises, a well wishing relative. It is advisable not to speak unasked, nor reply with too much of explanation to exhibit extra information, even at the cost of being ignorant. Once a stranger either seeks information beyond the bearable limits or he who tries to impart information unsolicited, one of them would tend to oversmart the other; such conversations might lead to misunderstandings even to the extent of leading to arguments and injuries even climaxing to death. Further, imparting knowledge to a person where no potential or possibility is forthcoming, nor faith and confidence are responsive, would tanamount to sow a seed in a barren land; this would be so even when extraneous pressures need to be resisted. Vidya or Sacred Learning is stated to appeal to a Learned Brahmana that it was a great treasure and hence was worthy of veneration and preservation and as such should be delivered only to the well deserved like to a Brahmana who is regarded to be pure, chaste and attentive with controlled senses. Such recipient only could possibly absorb the essence and pass on to the generation next. However, any unqualified person resorts to theft of such Vidya and tends to misuse the same would surely last in hells. A vidyarthi needs to salute with reverence first to only to such a person foremost as has a repositt of Loukika as well Vaidika Vidya or expertise of worldlywise and spiritual kind of overview that deserves and then only to the rest in any congregation. Even so, a person of erudition without self control, despite observance of daily Gayatri, knowledge of


Vedas and so on deviod however of discretion about ‘Bhakshaabhaksya’ or what to eat and how to overcome worldly temptations is not necessarily deemed as a personality of deservedness.)

Shayyaasanaadhyaa charite shreyasa na samaavishet, shayyaasanasthash chaivenam pratyutthaabhi vaadayet/ Urdhva praanaa hyuukramanti yunah sathivara aayati,pratyutthaanaabhivaadabhyam punastaan pratipadyate/Abhi-vaadanasheelasya nityam vridhopasevinah, chaataari tasya vardhante aayurdharmo yasho balam/ Aabhivaadat param vipro jyayaamsamabhivaadayan, asau naamah amasmeeti svam naama pari- Naamadheyasya ye ke chidabhivaadam na jaanate, taan prjnoahamiti bruyaat striyah sarvastathaiva cha/ Bhoh shabdam keertayedante svasya naamnobhi vaadane, naamnaam svarupabhaavao hi bhhohava Rishibhih smrita/ Aayushmaan bhava saumyaiti vaachyo viprobhivaaadane, akaarashchasya naammon te vaachyay purvaaksharah plutah/ Yo na vettymbhivaadasyaa viprah pratyabhi vaada nam, naabhivaadayah sa vidushaa yathaa shudrastathaiva sah/ Braahmanaam kushalaam prichchet kshatra bandhu manamayam, vaishyam kshemam samaagamya shudramaarogyameva cha/ Avuuchryo deekshito naamnaa vavyeyanapi yo bhavet, bhhohavat purvakam tvenamabhibhasheta dharmavit/ Parapatni tu yaa stree syaadasanbandhaa cha yonitah, taam bruyaad bhavatityeyevam subhage bhaagineeti cha/ Maatulanshcha pitriyuvaanshcha shvashuraan rivijo gurun, asaavahamiti bhruyaa pratyutthaya vavyeyasah/ Maatrishvasaas ma maatulaaneen shvashuratha pitrishvasaas, sampujya gurupatneetvam samasta gurubhaaryaa/Bhurthurbharyaupa sangrahya savarnaahNyahanyapi, viprshyaa tuupasangrhyaa jnaatisambandhiyoshitaah/ Piturthbhaginyam maatushchaa jyaaayasyaa cha svasaryapi, Maatruvad vritimaatisththen maata taabhyo gariyasi/
Dashaabdaakhyam paurasakhyam panchaabdaakhyam kalaahbritam, tryabdapurvyam shrotriyaanaam svalpenapisvayo -nishu/ Braahmanam dashavartam tu shatavartam tu bhumipam, pitaaputrau vijaneeyaad brahma -nastu tayoh pitaa/Vittam bandturvyayah karma vidyaa bhavati panchami, etaaeni maanyasthaanaani gariyo yadyadutataram/ Panchaanaam trishu varneshu bhuyaamsi gnavavanti cha, yatra syuh sotra maanarahah shudropi dashamim gatah/ Chakrino dashameesthasya ragino bhaarirah striyaaah, snatakasya cha rajnashchaa panthaa deyo varasya cha/Teshaan tu samavetaanaam maanyau snatakapaaarthivaa, Raajasnaatakayoshechaiva snataako nipanamabhaakaah/ (119-139)

( As and when a senior in age, knowledge and experience is seated on a couch or seat, one should never sit on his par and when the superior would arrive, one should have the courtesy to rise and greet him. When a superior would arrive or approach the junior, the latter’s breathing would get heavy with veneration while standing but as he performed the salutation, normalcy would return. When the junior as a habit follows this commendable practice especially in respect of the aged, he would accomplish ‘aayurvidyaa yasho balam’ or longevity, knowledge, fame and might. On so offering respects, the junior has to introduce himself formally by announcing his name and surname; the traditional manner od self-introduction should be to state: Chatussaagara paryantam go brahmaneshwara shubham bhavatu; Aangerasa Ambareesha Yavanaasha adi rishi pravaraanvita Haridasha gotraah aapastambha sutrah Shri Krishna Yaujusshaakha dhyaayi Durga Nageshwara Sharmaan ahambho abhivaadaye/ and then perform ‘saashtaanaaga namaskaara’ or formal prostrations thrice. In case this is not felt essential, the courtesy should be to introduce by announcing one’s name at least with formal greeting; the same is applicable to women too. In one’s salutation thus, Sages are stated to use the ‘Bho shabda’, thereby conveying one’s respect to the guest. The person receiving the greeting is expected to be equally dutiful to acknowledge the greeting by saying ‘Aayushmaan bhava Soumya’ and repeat the last word as a sign of acknowledgment. He who does not duly acknowledge is stated to be of an uncivil low class. Invariably, a Brahmana would reply enquiring of the one who greets with the expression of ‘kushala’ or of health, a
Kshatriya with the word ‘anamaya’, a Vaishya with the word ‘kshema’ or safety and the service class acknowledges with the word ‘aarogya’ or of well being. While addressing a person with the background of being a ‘dikshita’ or having been initiated to perform ‘Shrouta Kaaryas’ or Yajnaadi Sacrifices irrespective of age-then the expression of veneration ‘bho’ is used but not by his name followed by ‘bhavat’ or your worship. To a respectful married female, but not a blood relation, the way of address would be: ‘bhavati subhage’ or dear sister’. To one’s maternal and paternal uncles, father-in-laws, household priests, and all such respectable persons even if younger to one self should rise up and pay respects. Similarly, maternal aunt, maternal uncle’s wives, mother-in-law, paternal aunt, wife of teacher, are all respectable. The feet of elder sister-in-law be touched, and the wives of paternal/maternal relatives be embraced on arrivals. The sisters of father and mother as well as elder sisters are respected like one’s own mother, if not even more. Fellow-citizens called friends of same age or even ten years elderly or those practising music or any other fine art by five years, Srotriya Brahmanas by three years and blood-relations whose age difference is not much are all worthy of veneration. But a Brahmana of ten years or a Kshariya of hundred years are as good as a father and son while Brahmana is considered as a father and a Kshatriya is a son. *Vittam bandhuvrayah karmam vidya bhavati panchami*: or prosperity, relationship, age and performance of homaadi sacred duties consequent to Knowledge are worthy factors demanding respect each weighing one over the preceeding. Whosoever possesses the aforesaid features of nobility among the dwijas of Brahmana-Kshatriya-Vaishyas in the order of degree is indeed worthy of respectfulness, while the non-dwijas of the age of ninety plus too are equally venerable. Every person on the roads needs to clear the traffic to provide passage of vehicles with persons on board for ninety years plus, ot to a patient, or a woman, or a bride / bridegroom, for a King or a cart with burden. When King happens to meet on way encounter a bride and groom the latter is expected to pay respects to the King.

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\text{Upaneeeya tu yah shishyam vedamadhyaapayed dvijah, sakalpam sarahasysam cha tamaachaaryam prachakshate/}
\text{Ekadeshaam tu vedasya vedaanganyapi vaa punah, yodhyaapayati vrittivartham - upaadhyayaah sa uchyate/}
\text{Nishekaadeeni karmanii yah karoti yathaaavidhi, sambhavayati channena sa vipro gururuchyate/}
\text{Agnyaadheyyam paakayajnanagnishtomaadikan makhaan, yah karoti vrito yasya sa}
\text{tasyartvighochyyate/ Ya aarivriniyatvatiastham brahmana shravaanvubhau, sa maataa sa pita jneyastam}
\text{na druhyet kadaa chana/ Upaadhyayaan dashaachaarya aacharyaanaam shatam pitaa, sahasram tu}
\text{pitun maataa gauravenaatirichyate/Upaadaaka brahmadatrgoreeeyaa brahmadah pitaa, brahmajana}
\text{hi viprasya pretya cheha cha shaashvhatam/ Kaaman maataa pitaa chainam yadutpadayato mithah,}
\text{sambhutim tasya taam vidyaad yadyaanaavahbhaajyayate/ Aachaaryastvasya yaam jaatim vidhidvad}
\text{vedapaaragah, upaadayati saavitrtyaa saa satyaa saaajaamaaraa/ Alpam vaa bahu vaa yasya}
\text{shrutsasyapakaroti yah, tamaapeeha gurum vidyaatshrutaupaakriyayaay tayaa/ Brahmasya janmanah}
\text{kartaa svadharmasya cha shaasita, balopi vipro vridhhasya pitaa bhavati dharmaatuh/ Adhyaapaa}
\text{yaamaasa pitrun shishuraangi -rasah kavih, putrrakaa iti hauvaacha jnaanenaa parigrihiyaa taan/ Te}
\text{tamartham prichhant deevaanaa -gatamanyavah, devashchaitaan sametyauchchurnyayam vah shishuru -}
\text{ktavaan/ Ajno bhavati vai baahal pitaa bhavati mantradah, ajnam hi baalamityaaahh piteteyva tu}
\text{mantradam/ Na haayaanaijnr matitairna vittena na bandhubhih, Rishyashchakriire dharmam yonuchnah}
\text{sa no mahaan/ Vipraanaam jnaanato jyaishthyam kshhatryaanaa tu veeryatah, vaishyanaam}
\text{dhaanyadhanatah shudraanamavmea janmatah/ Na tena vridhho bhavati yenasya palitam shirah, yo vai}
\text{yuvaapryadhiistantam devah sthaviram viduh/ Yathaas kaashthhamayo hastee yathaa charmamayo}
\text{mirgah, yashchha vipronadheeyaanastrayaste naama bibhrati/ Yathaas shandhopalah stresshu yathaa}
\text{gaurgavi chaaphalaalaa, yathaa chaajnepahalam daanam tathaas vipronrichophalah/ Ahinsyaiva bhutaanaam}
\]

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A true Brahmana seeks to initiate the teachings to a pupil after upanayana samskaara of Veda- Vedangas along with the ‘rahasya bodha’ or the inner meanings of Kalpa and then only he is known an ideal ‘Upaadhyaya’; indeed veda pathana is equally significant as that of the Vedangas. Besides digesting the substance of Chatur Vedas viz. Rig Veda, Yajur Veda, Saama Veda and Atharva Veda, Narada Purana explains in detail that in the process of ‘Shiksha Nirupana’, the Six Vedangas constituted ‘Mukti Sadhana’ or Accomplishment of Salvation, as he learnt from Sanandana Maharshi; these are Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha. In special reference to Kalpa as made by Manu, the Kalpa grandha as described by Narada Purana is as follows in essence: Kalpa comprises Nakshatra Kalpa, Veda Kalpa, Samhitaa Kalpa, Aangirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the ‘Purusharthas’ (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed. In Samhita Kalpa there was guidance to ‘Tatwa Darshi’to Munis regarding the ‘Mantras’ about the Rishis, Chhandas and Devatas. In the Angirasa Kalpa, Lord Brahma himself was stated to have given the ‘Abhichara Vidhi Vidhana’ or of the procedures of magical / charms / benevolent or manevolent Karmas like Vashhya, Mohana, Ucchhaataana and Unmaada. In the Shanti Kalpa, Mantras and Procedures to ward off dangers or to usher in Good Tidings from Celestial, Terrestrial or Extra-Terrestrial Sources are detailed. These Five Kalpas apart are Griha Kalpa or Homa Vidhanas, Abhishekas and Puja Vidhanas, including Mangal Snanas, ‘Ahutis’ or oblations to Agni and so on. Indeed a Brahmana who teaches one of the Vedangas like vyakarana, jyotisha or chhandas is called ‘Upaadhyaya’ or sub-teacher. A Brahmana seeking to eke out livelihood like the performance of domestic rites like pumsavana, garbhaadaana, naamam karana, vrata karyas etc. is called Guru. That Brahmana who performs Agnyadheya or he who conducts ‘aahavaneeyaadi agni karyas’ while he who enables ‘Paaka Yagina’ viz. Vashvadaadi as also Agnishtomaadi yagjnas / shrouta sacrifices starting from...
‘varana’ onward is denoted as ‘Ritvija’ or the officiating priest. [Panchaagnis or Five Fires are referred to as Garhapatya, Aahavaneeya, Dakshina -agni, Sabhya and Aavasaty] Basically however those true persons who desire to din into the ears of a vidyaarthi ought be the boy’s own parents who should be the real and the constant teachers. Some ten Upadhyaaas or sub teachers are as venerable as one Acharya or a Teacher; a father is worth a hundred Acharyas, bur indeed a mother is far more effective a teacher by thousand times than even a father. Yet, while mother provides birth, it is father who provides the knowledge of Vedas; hence in this context of the ‘Veda Parignaana’ and of the awareness of the purpose and the objective of life viz. fullfillment of Life and of Salvation after life’s termination. At the time of birth consequent on the physical interaction of his parents, the child just born from the womb of the mother into which he is finally absorbed into another womb after his life’s full journey and termination, has animal instincts. It is a teacher who moulds his personality from the stage of Gayatri Upadesha and study of Vedas, the regulating laws by Vedangas and the consequent mental discipline; it is the instruction of Savitri which indeed is the essence of what life along with matererial attractions versus the exemption of the cycle of births and deaths leading to lasting bliss. Indeed it is that Upaadhyaaya or the Instructor who teaches the essence of Veda Vedangas that is rightly called a True Guru. It is that Brahman who is the ‘real’ father, irrespective of his age, even though he be child even. *Brahmasya janmanah kartaa svadharmasya cha shaasita, balopi vipro vriddhasya pitaa bhavati dharmatah/ Indeed it is he who teaches Brahma Vidya or Vedas and their annotations and practical applications of ‘Swadharmas’ with little reference to age as even a young boy who enlightens such path of dharma is far superior to an ignorant person of aged stupid. A young Kavi the son of Angirasa Maharshi gave do not spoil sleep but rise afresh , while the person who causes the insult carries the feeling of guilt and eventually his negative thought process gets disturbed by ‘conscience prick’ when the latter too due to his regret gets freed from the sin of that act of regretfullness. It should be in this manner, a dwija after the ‘upanayana samskara’ ought to learn various precepts in the presence of a Guru gradually and learn of the austerities as per the Sacred Scriptures.He should learn ‘tapo vishesas’ or the nuances of meditations, Vratas, Vedapanishad essences and the hidden meanings, as this knowledge is required nor only by Brahmanas, but also Kshatriya -Vaishyas too; more so *vedaabhyaaso hi viprasa tapah paramihochyate or to Vipras ‘vedaabhyaasa’ is a definite requirement emphatically. As regards other dwijas too, to the extent possible, vedabhyaasa be practised by donning a garland and with faith so as to distinguish from the low class of the society and to aspire for upgradation in the subsequent human births. Shruti's explain that the first and foremost birth would be of a mother, the second happens after ‘mounja bandhana’ or tying the girdle of Mounja grass declaring that Savitri would henceforth be his mother and Father the Guru; and the most significant would be *triteeyam jagina dikshaayaam dwijasya shruti chodanaad or the third birth after initiation of Yagjna deeksha. ‘Vedapraadaaachaaya’ or the Guru who facilitates access to Vedas as pursuant to upanayana is one’s father himself as the boy would not be entitled to ‘shrouta smaartaadi karmas’ including homa karyas and funeral rites. It is only thereafter, that the ‘Brahmanatwa’ is accomplished and the gateways of ‘Vedaadyayana’ are fully opened up to practise all the vedic karyas. *Yadyasya vihitam charma yat sutram yaa cha mekhalaa, yo dando yatcha vasanam tat tadasya vrateshvapi/ Sevetaimaansthu niyaman brahmachaari gurau vasan, sanniyanadriyagramam tapovriddhyartham Atmanah/ Let it me clarified that whatever skin dress, yagnopaveeeya, mekhala or the girdle, danda or the wooden staff, similar dress including the ‘koupeena’ or the lower garment as prescribed at the time of initiation be equipped even as at subsequent vows and vratas. A brahmachari is thus required to observe the ‘Indriya Samyamana’ or control of organs and senses to sustain an orderly and disciplined way of meaningful brahmacharya and enhance the true values of spiritual life.)
Varjayen madhu maamsam cha gandham maalyam rasaan striyaah, shuktaani yaani sarvaani praaninam chaiva himsanam/ Abhyangamanjanam chaakshunorupaana chhatradhaaraanam, kaamam krodham cha lobham cha nartanam geetavaadanam/ Dyutam cha janavaadam cha parivaadam tathaaniitam, streenamcha prekshanaalamathyamupaghaatam parasya cha/ Ekakah shayeeta sarvarat na retah skandayet kva chit, kaamaadhhi skandayanreto hinasti vratamaatmah/ Swapne siktva bhrachmaaarree dvijah shukramakamatah, snaatavaarkamarchayitaa trih punarاماityriicham janet/ Udalambham sumanaso goshakrunmrittiakaakushaan,aharedyaavadarththaani bhaksham chaahararahashcharet/ Vedayajnairaheenaanaam prashastaanaam svakamasu, bhrachmaaryahareh bhaiksham grihebyah prayatovanvaham/ Guroh kule na bhiksheta na jnaatikulabandhush, alaabhve tvanyagehaanaam purvam purvam purvam purvam prashattvam/ Sarvam vaapi charad graamam purvauktaanaamasambhave, niyyamya prayato vaachamabhiphastaanstu varjayet/ Duraadaahritiya samidhah sannidhayaad vihaayasi, Saayam praatashcha juhuyaattabhiragnimatandrita/ Akritva bhrachhacharanamasamidhya cha paavakam, anoaturah saptaraatramavekernivratam charet/ Bhaishshena vartayennityam naikaamanadreece bhaved vratee, bhaikshena vratino vrittirupavaasaasamaa smritaa/ Vratavad devadaivatye pitrye karnyathar - shivat, kaamamabhyaarhitoshneeyaad vratamasya na lupyate/ Brahmaanasyaiva karmaitadupadishatamat maneeshibhibh, raajanyavaishhyayostvevam naitat karma vidheeayet/(176-190).

(The ‘dwijas’ during the tutelage of a Teachet ought to refrain from madhu-maamsa-gandha-maalya-mudhuradhi rasa-stree sangtya or honey-meat-garlands, flavoured items and company of other women since surely such items are likely to harm the life in general. Tailaadi mardana, application of anjana to the eyes, use of shoes, umbrellas, or such luxuries which lead to shows-off of desires, anger, narrow mindednes, jealousies, dance and singing and musicals. Gambling, fights, mutual blames, sort temper, vocal and behavioral untruths, yearning for feminine touch and contact. As a rule, a Brahmacaari should sleep alone and as and when in his dreams happens to drop his semen or resorts to self-gratifification then he should take bath and purify himself by veda pathana and Surya Stuti to regain body strength and mental poise. He should observe daily ‘bhikshaatana’ by seeking his Guru’s permission and along with a water vessel, flowers, cowdung, some earth, and darbhas. His begging be restricted to such houses of persons who are followers of ‘daana dharmas’ and are well off otherwise, yet not from his Guru’s relatives, blood relations of parents, but certainly not from the houses of the vicious and fallen repute. In the process of the begging the vidyaarthi might collect ‘samidhas’ or wood pieces for use on the homa karyas back home of the Guru both evenings and mornings, especially when there be a break in the ‘bhikshaatana’ for any reason in which case ‘avikirnin’ penance would be needed. Further, Brahmacaaris are not required to accept bhiksha from limited homes and if unavailable from those limited houses, it would be better to observe upavaasa or fasting. However, there could be an exception from ‘paraanna’ of a single house, if the food thus served in the honour of Devas or Pitru Devatas as in the case of a ‘sanyaasi’. [In a light vein it is said that a brahma chaari or a sanyasi tend to say: yaddinam taddhinam naasti taddinam mana durdinam!] Incidentally, braahmanasaiva karmetadupadishtamt maneeshibhibh, Raajanyavaishhyayostvevam this ‘bhikshaatana vidhi’ is not applicable to Kshatriya-Vaishyaas).

Chodito gurunaa nityamprachodita eva vaa, kuryaadhayayANE yatnam aachaaryasya hiteshu cha/Shareeram chaiva vaacham cha buddheendriya manaansi cha,niyyamya praanajalistishthha veekshhamaano guormukham/ Nityamuddhrityapatnaani syaat saadhyaachaaah susanviiith,asayataamiti chaughtah sannaasetabhimukham guroh/ Heenaaanaa vastraveshah syaat sarvadaa gurusannidhau, uttishthet prathamam chaasya charaamam chaiva sanvishet/ Pratishhrvaranasambhaashe shayaano na
When the Guru is seated, ask him a question; let the answer be subject to him. When the Guru stands, then the student should stand; as he walks, keep distance to follow behind him; when he converses looking back then, face him while standing with hands folded. Paroksha purvam, pratyaasham na kathamchana, dushtaanachaaro cha gurorih vaamutra chetyadhah/ 

"Whether the Vidyarthi’s Guru keeps on reminding him or not every day, the former should always ensure providing service constantly and sincerely. The disciple’s body, speech, all his jnanendriyas are truly dedicated to the Guru. When asked by the Guru to be seated, the student is expected to sit right before and facing him; he should be eat less quality food, wear clothes accordingly, and sleep later than and wake up much before the Guru. He should refrain from sleeping, resting, eating, staring at the Guru, nor, seek to impress the Guru by converastion, looks, nor boast in any way. As the Guru being seated asks a question, let the reply be with modesty and to the point. While the Guru stands, then the student should do so; as he walks, keep distance to follow behind him; when he converses looking back then, face him slightly near him while standing with hands folded. Naudaaharedasya naama parokshamapi kevalam, na chaanisrishto gurunaa svaan gurunabhivadayet/ 

(190-218)
then in his birth would become an ass, while the shishya himself joins those who denounce him then he
would be a dog, while he directly attacks him would become a worm and if he gets envious of the
Teacher then as an insect. The vidyarthi should not perform worship being aloof from a distance as he is
safe and healthy nor when he is angry or disturbed in his mind, and certainly not when his wife is sitting
beside him. When he is seated in a carriage, or on a raised seat, the Vidyathi is required to be seated at a
lower level while paying respects to him. As he is seated, he shoud be seated in such a way that he could
hear whatever his guru could speak. He should be seated a couple of steps down to his Guru’s seat even
when they might be driven in a carriage drawn by an ox, horse, camel or seated on a terrace, or grass, a
mat, a rock, a bench or a boat. When a Guru of his Guru would approach the Vidyardhi, then he should
follow as to how his Guru would respect his Guru; as hinted by his Guru or not, the shishya too should
observe the respectful demeanor of his Guru towards to his parents, seniors in age among his relatives or
friends or of persons of knowledge and reputation. Similarly, the Guru’s close relatives or of his wife,
even younger of his age and learning deserve the same respectful approach. Whenever a son of his Guru
who imparts instructions in place of a Guru but learned in specialised disciple of vidya, is treated as his
himself with no regard to age consideration. However, he should not assist in bathing or dressing Guru’s
progeny nor stoop down to eat the left over food. While the other wives of a Guru need to be respected as
his principal wife, provided those are of the same caste who too deserve a salutation, the Vidyardhi is
refrained from attending to the personal needs like assistance to her bath, arranging her hair etc. In any
case, once the Vidyarthi comes of age of twenty plus, and is not expected to his guru patni’s body touch
even excluding the touch of her feet. Svabhaava esha naarinaam naraayanamiha dushanam,
atorthaanma pramaadyanti pramadaaasu vipaschchitah/Avidvansaamalam loke vidvaansamapi vaa punah,
pramadaa hyutpatham netum kamakrodha vashanugam/or by their very nature, women tend to look for
the indiscretions of males and that is why wise men never afford opportunities to the fair sex and be
careful; even wise and knowledgeable males become targets of the slippery path of ‘kaama krodhas’ and
as a race might tend to draw into eye-brow raising blemishes. Even mothers or sisters are left alone,
persons of age and wisdom too might become targets of attraction; in such situations the best path should
be for a quiet withdrawal of a Vidyarti stating amuka sharmaaham and touch the earth. Whenever a
Vidyathi returns from a journey, he should greet the Guru patni while remembering the code of conduct.
Indeed: Yathaa khanan khanitrena naro vaaryadhigachchati, tathaavurugataam vidiyam shushrur
adhigachchati/or as a person digs into earth with a spade to let water to spring up, so should a disciplined
student shoud to secure the in built vidya of his Guru.)

Mundo vaa jatilo vaa syaadatha vaa syaatshikhajatah, nainam graamebhinimlochet suryo
naabhyudiyaat kva chit/Tam chedabhyudiyaat suryah shayanam kaamachaaratah, nimloched vaa-
apyavjinaanaj japannupavased dinam/Suryena hyabhinirmuktah shayanbhyuditashcha yah,
praayashchittamakurvaano yuktah suryam mahatenasah/Aachamya prayato niyamube sandhye
samaahtah, shuchau deshe japannypamaapaseeta yathaavidhi/Yadi stree yadayavarahaj shreyah kim
chitsamaacharet, tat sarvamaachared yukto yatra chaasya ramen manah/Dharmaarthvuchchvate
shreyah kaamaarthhau dharma eva cha, artha evaiha vaa shreyastrivarga iti tu shhitih/Achaaryashcha
pitaa chaiva maataa bhraataa cha purvajah, naartenaapayavamantavyaa brahmanena visheshatah/
Achaaryo brahmano murtih pita murtih prajaapateh, maataa prithivyaa murtistu bhraata svo
murtiratmanah/yam maataapitarau klesham sahete sambhave nrinaam, na tasya nishkritih shakyaa
kartum varshashatairapi/Tayornityam priyam kuryaadacharyasya cha sarvada, teshveva trishu
tushteshu tapah sarvam samaapyaat/Teshaam trayaanaam shushrshaa parama tapa uchyaate, na
A brahmachaari might be either totally shaven or with a tuft or with hair in braids and the latter be locked on or behind the head; he should not possibly vision a Sun set or rise to enable him to have complete rest as villagers do as a routine. In case he rises after Suryodaya then he should fast on that day and perform Gayatri Japa. In case he does not do so intentionally, he would be subject to adding to his account of sins. The Brahmana would certainly be expected to perform the Praatah- Saayam kaala. If a woman or low class practises whatever they deem fit, they might do so, since they might secure pleasure in the fulfillment of material happiness, but others like Brahmanas should deem otherwise as acquisition of spiritual wealth too would make a wholesome combination of Dharma -Artha-and Kaama. While Acharya is stated as a Veda Murti, the father is to be considered as Brahma Murti, mother is Prithvi herself being the representation of patience, endurance and fortitude, one’s own brother would be like one’s own conscience and as such need to be venerated as such. Further, Brahmanas should never ever cause disrespect much less show offence to the Acharya, parents and elder brother. The patience displayed and troubles experienced by the parents are worthy of repayment even by hundred years. The duties in respect of parents and the Teacher ought to be be fullfilled at any cost and nothing at all be performed without their express consent and guidance. They should be considered as the three worlds, three ways of life, three Vedas and three ‘agnis’ or the Sacred Fires. Pitaa vai gaarhapatyognir maataaagnirldakshinah smритah, gururaahavaneeyastu saaagnitretaa gareeyasi/ Trishvapraadhyanneteshu treen lokaan vijayed greehe, deepyamaanah svavapushhaa devavad divi modate/ or of these three Fires, father is like the Gargapatyagni, mother is like Dakshinaagni, and Guru is like the Aahavaneeyaagni, each excelling over the other. These Sacred Fires are the most crucial in the life of a household and those
who observe this fundamental virtue should be able to conquer the three worlds, and usher in radiance of their physiques in their ongoing lives and enjoy life like Devas themselves in heavens after their lives and hence they should surrender and dedicate their heart, word, and each act to these illustrious personalities. One’s observance of venerating these three of mother, father and Guru is considered as worship of the three lokas of earth, hemisphere and the loka of Brahma itself. Those who do not adore them, alll their actions of virtue including ‘shrouta- smarta kamas’ are negated into waste. Thus the Parama Dharma is to serve the three ‘Pratyahsha Devatas’ and all the rest happen to be as subservient Dharmas. Such Parama Dharma be learnt from any body including those from lower caste, women, a child even or a sworn enemy; indeed Striyo rataanyaatho vidyaa dharmah shauchham sabhaashtirim, vividhaani cha shilpaani samaadeyaani sarvah/ or one could certainly accept excellent wives, gems, vidya or learning, dharma, shoucha or physical and internal cleanliness, good counselling, and various artforms could all be learnt from any source. It is further prescribed by Manu that in emergency situations, Brahmanas could certainly learn Scriptures even including Vedas from other ‘dwijas’ like Kshatriyas or Vaishyas excepting the requirement of ‘Guru kula’ or stay at the Guru’s residence only as long as the teachings last. [There are enough instances when Kshatriya Kings humbled Brahmanas in the search of Brahman the Ultime Bliss; King Ajatashatru humbled the highly learned Brahmana Gargeya vide Brihadaranyakaya Upanishad as quoted: II.i.13) Sa hvaacha Gargyoya evayamaamani Purusha etamevaaham Brahmopaasa iti, sa hvaachaajaatasthatruh, maa maitasmin samvadishthaah, Atmanveetivaa ahayamupaaasa iti; sa ya etamevamupaasta Atmanvi ha bhavati,Atmanvanihaasya praajaa bhavati; sa ha tushnimaasa Gargyah/ (Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman . I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddha or Thinking Capacity and Hridaya or Consciousness. As King Ajatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14) Sa hvaachaajaatasthatruh etavannviti, etaavaddheeti, naitaavataaviditam bhavati, sa hvaacha Gargya upa twaahaanviti/ (Thus King Ajaatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargeya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnana but this is quite contrary to this practice! However, let me explain to you.]It is not incumbent on a Brahmana Student to live in the Guru kula of a Kshatriya/Vaishya Teacher’s residence as the former is not learning Vedas or Vedangas, yet, in such cases when the Brahmana decides so, the former ought to be by following all the rules and regulations of Guru Kula including Guru susrusha and brahmacharya and observe the principles that behave of a Guru till the end of his life.

Chapter Three

Shath trimshadaabdikam charyam gurau traivedikam vratam, tadardhikam paadikam vaa grahanaantika meva vaa/ Vedaanadheetya vedau ya vedam vaaapi yathaaakramam, aviputrabrahmacharyo grihastha - ashramamavaset/ Tam pratotam svadharmena brahmaddaayaharam pituh, sravginam talpa aaseenamahrayet prathamam gavaa/ Gurunaanumatah snaatvaa samavritto yathaavidhi, udvaheta dvijo bhaaryaam savarnaam lakshanamvantitam/ Asapindaa cha yaa maatarsasgotraa cha yaa pituh, saa
The duration of stay in the Guru Kula or the house of the Acharya with a view to learn the Three Vedas of Ruk-Yajur-Saama could be for thirty-six years or half or even quarter of it, that is till such time as per the uptake or willingness of the Vidyardhi and till he seeks to terminate his Brahmacharya pursuant to his marriage and change over to Grihastaashrama. As per his family tradition, he would return to his home while his parents would welcome and receive him adorning him with a garland, possibly gift him with a cow and honey mixture. Once the formality of ‘Samavartana’ or homecoming is accomplished, with the blessings of parents and Guru, the Vidyarthi might wed a wife of sama caste with auspicious features. The bride should be such that for seven generations she should not be of ‘sapinda’ from mother’s side nor of the same ‘gotra’ from the father’s side. [ the details of gotra’s are published in the ‘Essence of Dharma
Sindhu’ vide kamakoti.org/articles or by the google]. It is highly commended that the wedlock be selected from the same ‘Varnas’ of Brahmana-Kshatriya-Vaishyas or of the service class. One should never be lured into wedding merely out of considerations of property and wealth of cows, goats, horses and grains. The wedlocks should never be solemnised into families devoid of Jaatakarmaadi dharmas, dominated by women alone, with scant respect for Vedic Karyas, with thick body hairs, high pitch tone, hereditary and chronic diseases like leprosy, epilepsy, of reddish hair, with abnormalities of body parts or a weakling. The brides be avoided with names of nakshatras, trees, rivers, mountains, birds, serpents, and with fearful nature. Avyangaangim saumyanamneem hansavaaranagaamineem, tanulomakeshadashtanaam mridvaangimudvat striyam/ or the bride be of beautiful and attractive features, pleasing name and demeanor, slim, wellset teeth and conduct. A wise person should avoid a tie-up into an alliance with no brother, a father unknown due to reasons of caste difference or remarriage. In the even of a ‘dattata’ or adoption of a son, the tendency is to name the boy as a daughter and as such that type of weddings be better avoided: Savarnaagre dvijaateenaam prashasta daara karmani, kaamastu pravrittaa naamimaah syu kaamash kaamash vaaraah/ or the dwijas are advised to go in for alliances of their own Varnas most certainly and avoid with other type of dwijas on account of desire and even mutual affection. It is always safe and preferable to avoid inter caste weddings; there were no doubt select instances in the yore when Kshatriyas did marry Brahmana Kanyas but no such examples were cited to marry a low caste kanya. [Exceptions like Paraashara Maharshi having slept with ‘Matsyagandhi’ once and beget Veda Vyasa was out of passion were mention-worthy but not as a regular wife]. In case the Brahmana-Kshatriya Vaishyas marry into a lower class Kanyas for reasons of passion or otherwise, then the offspring acquire the births of that class only and slip down in the hierarchy; Shaunaka Maharshi asserted that even as the offspring by birth itself would automatically lose claim of the respective caste of the father; such offspring: Saunakasya sutotpashthyaa tadapyatatva Bhrigoh/ or Bhrigu Maharshi opined further that the following generations too lose their identity of ‘dwijaas’. Manu asserts that once a dwija would enter the bed of a lower class woman as a wife, the subsequent generation would lose their identity and become eligibility to homa-shraaddha-atithi bhojanaadi qualifications and the food and other offerings ie anna pitru sangjnak-devataa sangjnak Purushas decline straightaway and thus opportunities of ‘Swarga Prapti’ are denied too. Now, listen to the eight types of weddings: these are: Braahmo daivastathaivaarshah praajaapatyastathaasurasuhr, Gaandharvo raakshash chaiva paishaachika -shtamodhamah/ or Brahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brhmanaas, the Brahma-Daiva-Aarsha-Praajaapatya categories are commended. To Kshatriyas, Aarsha-Paajaapatya-Aasura- Gandharvas are recommended, while to Vaishyas and to the others too Arsha-Praajaapatya-Aasura-Gandharvas are good enough but the last two as mentioned viz. Raakshasa-Paishachika are not worthy of mention even and are abominable. To Brahmanas Braahmi-Daiva and Praajaapatya are recommended, while to Kshatriyas Raakshasa Vivaahas are the best, and to Vaishya as also the lower class Aasura Vivaha is recommended. Of these, the first five in the order are of Dharmic nature, the subsequent two are of ‘Adharma’ category, but indeed Paishacha and Aasura are the least qualified. Now the description of the five vivahas: the first to third type are commended totally but the rest of the two viz. Paishacha and Aasura are only passable as they smack of adhrama. To Kshatriyas Gandharva and Raakshasa are as per their dharma. Kanyaa daana is normally named as the parents of a maiden invite a well educated and disciplined bachelor and offer their daughter well decorated with jewellery and precious gifts and this best possible wedding is called Brahma Vivaya. As those parents who are habitual in performing Jyitishtomaadi yaagnginas offering gifts to ‘Ritvijas’ conducting the Sacrifices and seeking to offer their
daughters to equally competent vidyarthis is designated as Deva Vivaha. Arsha Vivaha is that which involves gifting a cow and an ox or a double of these to the bridegroom and his parents is termed Arsha Vivah. Prajapatya Vivaha denotes declaring the couple with blessings and mutual gifting to both sides as the Vivah is performed as per Vedic rites is the normally followed customary wedding. Asura Vivaha is defined as follows: *Jnaatibhyo dravinam dattvaa kanyayai chaiva shaktitah, kanyaapradanaam svachhandyaadadasuro dharma uchyate/ or the customary weddings involve that the parents of the bride offer her based on the dowry and gifts as per the bargaining capacity mutually. Gandhava Vivaha is essentially a mutual consent based on love and affection in which the interference of parents is almost nil. Rakshasa Vivaha invariably ends up with violence and the victorious kidnap the maidens in imprisonment, seduce them and force them to marry. But the worst of all among the afore described weddings is the ‘paishaachika vivaha’ as the bride in sleep or fright or into intoxication, mental disorder, is sinned into submission and raped.

35-68) Adbhireva dvijagryaanam kanyadaamam vishishyate, itareshaanaam tu varnaanaam itaretarakaamyayaa/Yo yasyaishaanaam vivahaanaam manunaa kirtito gunah, sarvam shrinuta tam viprah sarvam keertayaato mama/ Dasha purvaan paraan vanshyaanaatmaanaam chaikavinshakam, braahmoputraut sakritakritmochayatyenasah pitrun/ Daivadhaajah sutaschaaita sapta sapta paraavaraan,aarshaadhaajah sutastreenstreent shat Kaayaudhaajah sutah/ Braahmaadishu vivaha shu chaturshveevanupurvasah, brahmavachvasvinah putraa jaayante shihsattasamnataah/ Rupasattvavunopetaa dhanavanto yashaasvinah, paryaaptabhogaah dhaarmishtaa jeevanti cha shata samahaah/Itareshu tu shishtheshtai nrihansaanritavaadinah, jaayante durvivaaheshu brahmadharma -dvishah sutaah/ Aninditaah stra vivaahairainidyaah bhavati prajaa, nindaairindiiatii naarnaam tasmaanntindivaan vivarjayeth/Paanigrahanaanskaaraah savarnaasupadishyate, asavarnaambhavam jneyo vidhirudvaahakarmi/ Sharah kshatriyaya graahyah prato pradosha vaishyakanyaaya, vasanaasya dashaa graahyaa shudrayotkristvedane/ Rituakaalaabhih gami sya svadaraaniniratah sadaa, parvarvam vrajechchainam tadvratoo ratikaamyayaa/ Ritu svaabhaavikah streeenaam raatrayah shodasha smrtaaah, chatturbhiritaraih saardhamahohbhih sadvigarhitaih/ Taasaamaashcha tasrastoo ninditaikaa dashee cha yaa, trayodahai cha sheshaastra prashhastaa dasharatrayah/ Yugaasus putraa jaayante striyoyugaasus raatrishu, tasmaad yugmaasus putraartho sanvishedaarto striyam/ Pumaan pumsodhike shukre stree bhavayatadhike striyaah, samepumaan pneumstriyau vaas ksheenolpe cha viparyayah/ Nindyaaasvashtaaasus chaayaamaa striyao raatrisu varjyan, Brahmaachaaryeves bhavati yatra tatraasrham vasan/ Na kanyayaah pitaa vidvaan grihneevachhulkamanavapvapi, grihnicchulkam hi lobbhena sayaan naropatyavikrayee/ Streedhanaanii tu ye mohaadupajeevantee baandhavah, naaree yaanaani vastram vaa te papaa yaantyadhoeatim/ Aarsho gomithunam shulkam ke chidaahurmrishrishaiva tat, aloppyeem mahaan vaapi vikrayastaveda sah/ Yaasaam naaadaate shulkam jnaatayo na sa vikrayah, arhanat tat kumaareena maanrishaamyam cha kevalam/ Pitribhirbhiratribhishchaitaat patibhirdevarasitaah, puya bhushayitavyashcha bahukalyanaamipitvapi/ Yatraa naaryastu puyante ramante tatra devataah, yatraitastu na puyante sarvatastraphahaloh kriyah/ Shochanti jaamoyo yatra vinishhyatayashu tat kulam, na shochohnti tu yatraitu vardhate tad hi sarvaaad/ Jaamoyo yaani geaham shapantyapratipujitaa, taani kryaaahataaneevaa vinashyanti samantataah/ Tasmaadetaaah sadaa puyaya bhushanachchadanaashanaa, bhutkaamaamairarirniyam satkaareshtavesvesha cha/ Santushto bharyaayaa bhartaa brahtraa bharyaaya tathaiva cha, yasminnveva kule nityam kalyaanaam tatra vai dhruvanaa Yadi hi stree na rocheta pumaanam na pramodayaat, apramodat punah punah prajanaan na pravartate/ Strtiyam tu rochamaanaayahaam sarvam tad rochate kulam, tasyaam tvrrochamaanaayahaam sarvaneva na rochate/ Kuvvaahaih
The tradition of ‘kanyaa daan’ or approval of weddings is best performed by libation of water among Brahmans, while among Kshatriyas as well as to other castes, this is signified by the mutual consent even with the involvement of water; ‘hey Brahmanas’, states Manu by quoting Maharshis- especially Bhrigu Maharshi, ‘the holy formality of weddings would certainly be consecrated in respect of Brahmans most certainly by the libations of water. Brahma Vivaahas are so signified that the kanya’s sons as expected to be of virtuous way of living would liberate from the sins of ten ancestors, besides ten more of the following descendent generations apart from themselves. Now, Daivikaa Vivahas of other Varnas too would help liberation of the previous and following seven generations in the link, while Rishi or Arsha Vivahas of the Kanyas would help result in the liberation of three of the previous and following ancestors and descendents. In respect of Prajapathya Vivahas, the Kanya Brides would beget such sons as would redeem from the sins of six generations of the erstwhile or pursuant six generations. Following the afore mentioned of the Brahma-Daivika-Rishi-Praajaapatya Vivahas are most certainly yield sons of nobility and virtue with good features, well mannered, youthful, prosperous, joyful, well famed, truthful and righteousness with longevity of hundred long years of life of overall fulfillment. But the others born of flippant weddings would invariably lead to the progeny of cruelty and vice, shameless and untruthful pattern of living dishonesty and destructive nature; such progeny would take to Adharma, Untruth and disgrace; they tend to detest principles of Dharma and its followers. It is recommended that weddings be normally performed in the same caste as a general regulation but in other dispensations, a kshatriya bride should hold an arrow while going in for higher caste, a vaisya bride should carry a goad and a lower caste female her bridegroom’s hem of the upper garment. Normally, the husband should take the initiative and desire for their conjugal union on any night excepting on amavasya and such other avoidable timings and on the days of ‘rithu kaala’ of the females; sixteen nights excluding four days of the females of a month are considered by the virtuous as the natural season of women. Of these, the first fourth, eleventh and thirteenth nights be avoided for the union and the rest are all recommended as ideal. Again, yugmaasu putraa jaayante striyoyugmaasu raatrishu, tasmaadyugaamaasu putraarthee samvishe-daartavey striyam/or of these ten nights, congress on sixth, eighth and so on are stated as ideal for giving birth to male children and the odd nights of seventh, ninth and so on are favourable for females. In case, the male sperm is more dominant then sons are born, and the female sperm is more overriding then daughters are most likely to be born. In the unevent possibility of the both the intensities of the ‘veerya’ then the result might be either way or even of a ‘napumsak’ or a weakling. In the event of avoiding the congress on the six forbidden nights viz. the fourth night of the female’s season, besides the eleventh, thirteenth as also the ‘parva dinas’, then the concerned couple would remain as ‘brahmacharis’ or of celibacy. Na kanyaaayah pitaa Vidwaan grahaneyaacchulkaamanvapi, griheeacchulkam hi lobhennyaaamaropatvavikriyaye/Streedhannaami tu vemohaadupajeveeanti baandhavaah, naareeyaanaani vastraam vaa te paapaayaantyadhogatim/or any father of even remote enlightenment if accepts the smallest perquisite or benefit out of the son’s wedding would tantamount to selling off his son.
and the relatives of the father-in-law included who seek to enjoy the perquisites of the bride’s wealth concerned would be sinking in sin and have no place even in hell. In Arsha Vivaahaas, one might justify the gift of cows and bulls to the father in law or the relatives, but that kind of an excuse is highly ill-justified and even if it is stated as a token of the love and courtesy for the bride. Women in general ought to respected and adorned by their fathers, brothers, husband and brothers-in-law in their own interest and welfare, since that specific clan in which the brides are respected are blessed with divinities as otherwise men of such clans even if engaged in sacred rites and any type of sacrifices would yield no returns at all. Such families in which women are disrespected end up in disasters and destructions while those who worship and venerate women are progressive and properous in the long run. Any family which womanhood is harassed shall soon get collapsed, as a definite writing on a wall rather magically. Indeed in a family where husbands seek to always please their wives besides other womenfolk in the family units with holiday trips, gifts, food and such other niceties there would be lasting peace and fulfillment. In case the housewife is not attractive enough with bodily brightness and smartness, her indispensability in a family be proven many other ways and means too for sure and furtherance of progeny gets assured. In such weddings which are mismatched, the tendency to neglect to dharmic values especially in dissimilar backgrounds of families and varnas would usher in disequilibrium sooner or later, more so when the established regulations as in respect of a higher caste like of Brahmanas in which Veda Pathana, performance of sacred rites, vratas, fasting, and so on take a back seat. In the mismatched weddings, the socio-economic practices gradually tend to change such as handicrafts, trading, farming, service to royalties, chariot manning and so on while the mastery of scriptures, acquisition of knowledge, Sacrifices and such other pursuits are eroded and ended for ever. "Mantratastu smruddhaani kulaanyalpa dhanaan - yapi, kula samkhyaam cha gacchhante karshanti cha mahadyashah/ or such families replete with Vedic Knowledge- even being a few and select and even with meagre earnings for livelihood- are blessed indeed with glory and most worthwhile).
na chaivAatraashayet kim chid vaishvadevam prati dvijam/ Vaishvadevasya siddhasya grihyegnau
vidhipurvakam, abhyah kuryaad devataabhyo brahmaano homamanvaham/ Agneh somasya chaivaadau
tayoschaiva samastayoh, vishvebhyashchaiva deebhyo dhavanantaraya eva cha/ Kuhvai chaivaanu -
matai cha prajapataya eva cha, saha dyaavaapritthiyoshcha tathaa svishatkrientatah/ Evam samyag-
havirhutvaa sarvadikshu pradakshinan, indraantakappatindubhyah saanugeebhyo balim haret/
Marudbhya iti tu dvaaeri kshipedapsvad bhya ityapi, vanaspatibhya ityevam musalolukhe haret/
Ucchirshanke shriye kuryaad bhadraakalyai cha paadataat, Bhrumavastoshpatibhyaam tu vaastu
madhye balim haret/ Vishvebhyashchaiva deebhyo balimaakaasha utkshipet, divaacharebhyo bhuteebhyo
naktaancharaibhyevacharaPrishthaavastusti kurveeta balim sarvaatmahabhyate, pitriibhyo balishesham tu
sarvam daksinato haret/ Shunaaam cha patitaanam cha shvapacham paapaporiginam vayaasanaam
kriimeenaam cha shanakairnirvaped bhuv/ Evam yah sarvabhuataani braahmanno nityamarchati, sa
gachcchati param sthaanaam tejomurtih pathaarjunaa/ Kritvaaitaal balikarmaivamatithim purvamaashayet,
bhiksaam cha bhikshave dayadhivad vidhivad brahmachaarine/ Yat punyaphalamapnaopnoti gaam dattvaa
vidhivad guruh, tat punyaphalamapnaopnoti bhikshaam dattvaa dvijo grihee/ Bhikshaamapudyapaatram vaa
saktitya vidhipuruvamvahadarmena brahmaanayaopapaadayaat/ Nashyanti havyakavyaani
naraanaamavijaanaanam, bhasmi bhuteshuvipreshu mohaa dattaani daatraubhi/ Vidyyaa tapassamriddle -
shu hutam vipramukuagnishu, nistaaraayataidargaachchama hatashchaiva kilbishaat/ Sampraaptaya
$tv$itihaye pradayaadaasaanauudake, annam chaiva yathaashakti saktitya vidhipuruvam/ Shilaanapyaan-
chato nityam panchaagninipri juvatas, sarvam sukrutamaadatte braahmanonarchito vasaan/Trinaani
bhumirudakam vaak chaturuthi cha sunritaa, etaanyapi sataam gehe nochchidyante kadaa chana/
Ekaraattam tu nivasanatithirbhrumanhah smritiiah, aniityam hi sthito yasmat tasaadadatithi ruchyate /
Naikagraameenamativithim viprampaangatikam tathaa, upashtitam grihee vidyaad bharaaryaa yatraagnayopi
vaat/ Upaasate ye griihasthaah parapaakaamabudhahay, tena te pretya pashutaam vrajantyanaii
daaayinah/ Apranodnyotithii saayam suryaudhohrihamedhinaa, kaale prastvataakade vaa naasyanashnan
griihe vaset/ Na vai svaayam tadashneyaadatithim yanna bhojayaet, dhanyam yashasyamaayushyam
svargyam vaatihipujananam/ Asanaavasathaah shayyaamanuvrajaamupasaanamaan, uttameshuttamaan
kuryaad heene heenam same samam/ Vaishvadeve tu nirvritte yadyotityarthraavaavrajet, tasyaapannam
yathaashakti pradadyaanna balim haret/ Na bhojanaartham sve viprah kulaagotre nivedayet,
bhoojanaarthham hi te shamsan vaantaanheetuuychyaate budhahai/ Na braahmanasyyatviitihirgiirhee raajanyai
uchyate, vaishyashudrau sakhaa chaiva jnaataayo gurureva cha/ Yadii tvatithiharmana kshatriyo
griihamavaavrajet, Bhuktavatassha cha vipreshu kaamaam tamapi bhojayaet/ Vaishyashudraaavapri prayaptau
kutumbiitihdharimaaan, bhojayaet saha bhriyastavanrithaahsyaam prapysisyaan/ Itaraanapi sakhyadeen
sampreetya griihamaaagataan, prakrtityaannam yathaa shakti bhojayaet saha bharyaya/Svaaasini
kumaareescha rogino garbhinih striyaah, atithibhyogra evaitan bhajooyedvichaaraaah/ Adatvaatu ya
eteebhyh parva bhunjate vichkshanaah, sa bhunjaaano na jaamaati shvagrihidhaaraairjaghwim aatmanah/
Bhukstwatha vipreshu sveshu bhruyethu chaiva hi bhunjeeyataam tathaa paschaadavashishhtaam tu
dampatii/ Devaanrisheenmanushyanscha pitrun grihaascha Deevatahah, Pujaivtwaat tathaa paschaa
grihasthah sheshabhoukbbhavet/ Agham sa kevalam bhunkte yah pachyayaccha kaaranaat, yagina
shishthaashhanam hotatsaataaannam vidheeyate/

( Vaivaahikaagni had been prescribed by the Sages of the yore for daily observance by the Brahmana
Grihasthis in the forenoons and evenings besides the Pancha yagnaas like offering Homa ‘Bali’ or Bhuta
Yagna, Vaishwadeva, Tarpana, Swaadhyaaya. Besides, every Grihasti would need to secure five sinful
weapons viz. hearth, grinding-stone, broom, pestle and mortar, besides a water-vessel. Grihastis were
advised by the Sages to make amends for the sins committed and hence the daily sacrifices. Maharshis had prescribed observing daily the Pancha Maha Yagnas viz. Brahma Yagna or Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarya, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Even by performing the Five Maha Yagnas to the best of one’s ability, still a human being is still not stated to be rid of one’s blemishes. In case the person does not serve food to Devatas, Atithis or guests, bhrutyas or subordinates and servants, mother and father, and one’s own family, then even while being alive is as a dead entity. Ahutam cha hutam chaiva tathaa prahutam eva cha, braahmyam hutam prashitam cha pancharajyajnaan prachakshate/ Japohuto huto homah prahuto bhautiko balih, braahmyam hutam dvijaagryaarcha prashitam pititarpanami/ or Maharshis designated Maha Yagnas as Aahuta or offerings to the Fire God as per the vedic texts, huta or offerings to Devas by way of burnt oblations, Prahuta or offering food by spreading food by way of bali for bhutas or non human species, Brahma huta or offering food as the left over of the homa karya to Brahanas and guests, and Prasita or tarpanas to Pitru Devas or manes. Vedaadhyayana as an important adjunct with Agni Karyas: this is especially so in respect of Deva Yagna as that obervance is dedicated to ‘Jagadrakshana’ and ‘sarva charaachara rakshana’. Whateooever is given as ahuti to Agni, reaches to Surya Deva who in turn blesses with ample and timely rains resulting in plentiful food supplies and sustains the public general. Just as all the Beings in the Universe depend on ‘Vayu’ for life and the very existence, thus the beneficent circle is set and tuned to by the activities of Grihastis thus. Those weak-minded house holders who are not upto forbear the duties expected of them would thus not fulfill their own prosperity and wellbeing in the course of their life span, let alone contribute to the Universal Welfare. Thus the moral responsibilty of every house holder of the Brahmana class is such as expected of Rishi, Pitara, Deva, Bhuta and atithis. Rishis are contented by ‘swaadhyaya, homa kaaryas are happy by Devataas, Shraaddha Karmas make Pitru Devas, food would bring contentment to co-beings including atithis, and bhuta bali would assure co-beings. By this process, Universal Peace and Prosperity is stated to be ensured by what the Grihasthis according to their respective abilities.Let the Pitru Yagjna be performed with food, milk, water, sprouts and fruits as prescribed. However let not a Brahmana guest be offered food on account of Vaishvadeva offering but only the shraaddha food on that specific day. On that specific day of Pitru Yagna, the Vaishvadeva offering of food in the domestic fire be consigned only to Devas, first to Agni, then to Soma, then to both Agni and Soma jointly, further to all the Devas (Vaishva Deva) and to Dhanwantari; the next recipient to Kuhu or the Goddess of the New Moon, Anumati the Devi of the Full Moon Day, Prajapati the King of the Beings, to ‘Dwaavaaprithivibhyaam’ or jointly Prithivi and Akaasha and finally to Agni Swishtaakriti or the Agni Kunda pronouncing ‘swaaha’. Having thus performed the homa as prescribed, then do the circumambulation of the homa kunda, one should offer in all the directions from east to the south to Inдра, Yama, Varuna, and Soma as well as to their respective ‘parivaars’ or attendant deities. Then, adore Marut Devas food be scarttered near the door announcing ‘Marudbhayah’ and sprinkle water stating ‘Adbhuyah’ on the pestle and mortar of the homa kunda, ‘Vanaspatibhya’ to trees. Near the head of the homa bed, the Brahmana should make offerings of ‘bali’ at the head to ‘Shri’ or the household property and its goods, on the chest the ceiling of the dwelling place, feet the bhu devata to venerate Bhadraakaali, and at the centre of the house to Brahanas and Vaastoshpati being the Over Lord of the residence simultaneously and jointly. Further, Vishva Devas be venerated as they roam around on the skies in favour of Beings that fly all around and to those of ‘praanis’ on skies again in the nights. Bali be offered skyward to ‘Sarvaatmabhuti’ and to Pitru Devatas in the southern direction of one’s residence. The house holder Brahmana should place on the ground some food for dogs, outcasts, those with incurable diseases, crows and insects. This is the pattern that Brahmans are required to respect the Devas and Beings with food to
carve a place for themselves in the ‘Parama Dhaama’. Following this procedure, the foremost ‘bhojana’ or food be served to respected guests as also to a brahmacaari / ascetic at his residence. Indeed the fruits or merits of serving food to the Brahmachaari would tantamount to ‘go daana’ itself. Equally significant would be to donate ‘Bhiksha Paatra’ or a begging bowl to a Panditha well versed in Scripts. The oblations to Devas and Pitru Devatas made stated to be a waste in case without ‘shraddha’ and clean conscience just as offering ashes without fire . Indeed any offering made to Agni Swarupa Brahmansas of high learning and of austerities would most certainly save the donor of misfortune and guilt. It is not necessary or wasteful to offer food and water to a well deserved person of letters beyond one’s own means and equally true to offer a least deserved Brahmana with precious gifts. Whenever a guest of honour would arrive at one’s doorstep, it is incumbent on a virtuous householder to offer seat and water with respect and without least hesitation. A Brahmana guest with learning should never be sent away but spare one’s own corn or earnings to let the former enable to observe the performance of Panchaagni Vidhis of Aahavaneeya, Garha patya, Dakshina, and Shrouta Aavasathya. Even in the absence of ample food resource, every Brahmana house holder must be able to a mat to sit on, a place to rest, some water and pleasing and respectful conversation. If a guest of such honour if provided overnight stay is termed as ‘athithi’ in the real spirit: anityam hi sthito yasmaattasmaadathiti ruchyate/ A person of the same place of residence who is a ‘sahaadhyayai’ or a colleague who too as much learned and co-observer of daily agni karyas and duties of virtue is not to be considered as a visiting guest even as his wife is at his home mainly for the attraction of good food and gifts especially during the Vaishva Deva time is deemed as an avaricious animal and in their next births. However, a guest arriving after sunset or at an inopportune time should never be turned off even if the host has already taken food but ensure proper reception and food; such hosts if extend hospitality should attain wealth, fame, long life and swarga phala. Such guests be offered seat, bed and excellent treatment; at the same time even if the host’s Vaishva Deva is over, the host should not serve the left over of the ‘bali anna’ but freshly cooked food. A cultured Brahmana guest need not divulge his gotra and achievements of knowledge just to achieve a meal; such boasters are known as ‘vantashins’. Further, there need to be a kshatriya or non- Brahmana guest even if he be a personal friend, nor a relative or even a teacher. However in the event of a non-Brahmana might arrive in the manner of a guest then for sure the Brahmana host could and should entertain him with food and courtesies, but after the Brahmana host and his family would have finished their meals. This would show the magnanimity and grace of the Brahmana host. Similarly, the Brahmana host should entertain his friends of other castes along with wife and family as per his desire and ability without hesitation, especially to newly married couple, to infants, to the sick and to pregnant women as exceptions; in such exceptional guests while ignoring the latter category of guests, cramming the food earlier would be sinful as they after their death would be devoured by dogs and vultures. More over a Brahmana householder should eat food only after the Brahmana athis, relatives and even servants along with his wife. Surely the householder ought to honour the Devas, Pitru Devas, Rishis, and the guardian deities are satisfied foremost. He who eats food alone and with wife eats nothing but sin, without observing the aforementioned).
varjyaa dvijottamaah, yaavantaaschaiva yaishchaanistaantah pravakhyaamayasheshataah/ Dvaa daive
pitrikaarye treenekaikamubhahyatrah vaa, bhojayet susamriddhopi na praajjata vistara/ Satkriyaam
deshakaalau cha shaucham braahmanasampadah, parchment vistaro hanti tasmaanaiheta vistaram/
Prathaata prakritiyaasha pitryam naama vidhukshaye, tasmin yuktasyaaiti niyam pratakrityaiva laukikee/
Shrotriyaayaativa deyaani havyakavyaani daatribhih, arhattamaaya vipraayaa tasmai qattam mahaah-
phalam/ Ekaikamam vidiwaansam daive pitrye cha bhojayet, pushkalam phalamaapnoti naamantrajnnaa
bahunapi/Duraadeva parrhika braahmanam vedaparagam, teertham tad havyakavyaanaam pradaane
soothih smritih/ Sahasram hi sahasra naamaanrichaam yatra bhunjate, ekastaan mantravit preetah
saryaamharathi dharmataah/Naanotkritshiyya deyaani kavyaani cha haveenshi cha, na hi hastasaarxiv
digdhaa rudhirenaiva shudhyataah/Yaavato grasaata gbraasaana havyakayeshavamandrivantri, taavato grasaate
pretya deeyaata shularshhyogudaan/ Jnananishthaayaa dvijah ke chit taponishthasthataah pare, tapah
svaadhyayaanishthaascha karanishthaasthataaarape/ Jnananishtheshu kavyaani pratishthaah-
pyaaniyataataah, havyaani ya taathyaaayam sarvesheva chaaturshvapii/ Ashrotriyaah pitaa yaasya putrah
syaaad vedaparagah, ashrotriyo vaa putrah syaaad pitaa syaaad vedaparagah/ Jyaayaaansamanayorvidyad
yasa syaashtrotriyah pitaa, mantrasampujanaarthaam tu satkaaramita -rohati/ Na shraaadhe bhojayen
mitram dhanaah kaaihryaaya sangraaahaaya, naari na mitram yam vidyaat tam shraadhe bhojayed dvijam/
Yasa yita praadhaanaani shraaddhaani cha havinshi cha, tasya pretya phalam nasaasi shraaddhesu
cha havishhuhu cha/ Yag sangataataa kurute mohathstrukaradheena manavaah, sa svargaacchhayavate
lokaatshraaddamitrto vyadhamah/ Sambojhaani saabhihiitaay paishaachhi dakshina dvijah, ihaivaaste
tu saa loke gaurandhevaikaveshmani/ Yathaairine beejamuptvaa na vaptaa labhate phalam, tathaaan
riche havirdtta naa dattaat labhate phalam/ Daatreen pratigrheetrischhaya kurute phalaabhaaginah,
vidushe dakshinaaam dattvaai vidhivaat pretya chaaih cha/ Kaamam shraadhdherchayen mitram
naabhirupamapi tryam, divshata hi havirbhuktaa bhavati pretya nishphalam/ Yatnena bhojayet
shraadde bahvrichham vedaparagam, shaakhaantagamadhaadhyavryum Chandogam tu samaapitkam/
Eshaamayatam yasa yita bhunjetaa shraaddhamarchitah, pitrinyaam tasya tripti syatashhvasvtee
saptapaurushii/ Esha vaa prathaamaah kalpaah pradaane havyakavyooh, anukalpaavayaam jneyah sadaa
sadbhiranushthitah/Maataamaham maataalam cha svasreeyaam shvashurum gurum, daahitram atitapatim
bandhum Rivigyaajyau cha bhojayet/ Na brahmanam pareekshhta daive karmannua dharmavit, pitrye
karmani tu praapte pareekshhta prayatnataah/ Ye stenapatitakleebraa ya cha naastikavrattayah, taan
havyakavyorvipraananaraanhaan manuraabreave/ Jatilam chaanadheeyanam durbalama kiyavam
tathaa, yaajayantii cha ya pugaaansthascha shraadhdhe na bhojayet/ Chikitsakaan devalakaa maamasaa
vikrayinastathaa, vipanena cha jeeyantvaa varyoh syurhavyakavyooh/ Preshyo graamasya raajnashchha
kunakhe shyaavadantakah, pratiroddhaa gushhshaiva tyaktaagnivravdhishithataah/ Yakshmea cha
pushupaalaachscha parivettaa niraakrithii, brahmadvishaaparivittischa ganaabhyantaraa eva cha/
Kusheelovakeeremi cha vishaleeapateeva cha, paunarbhavashchaa kanaashchaa yasaa chaupapatirgriihe/
Bhritakaadhyapako yashcha bhritakaadhyapaitstathaa, shudrashhyooy gushhshaiva vaagdushtaah
kundagolakah/Akaaraa parityakaata maataapitrgorusthataah, braahmairyunaaischha saMm bandhaih
sanyogam pattaarigataa/ Agaardheeyaa gaaraadh kundaamaahy somavikrayeee, samrudrayaee bandee cha
tailikah kutuakaarakah/ Pittraa vivadamanashchha kitavo madyapastathaa, paaparooyabhishastaschha
dambhiko rasavikrayi/Dhanushharaaamaa kartaa cha yashchaaagredhishupath, mitradhrug
dyutaviititschhaa putraaachaaryasthaatiiva cha/Bhraamari gandaamaalee cha shvityatho pishunasthataah,
unmittodnashchha varjiyaa syurvedandindaka eva cha/ Hastigoshaavshtradamakoo nakshatrairyash -cha
jeevati, pakshinaam poshako yashcha yuddhaahcaryasthaatiiva cha/ Srotasaamaa bhadako yashcha thesaama
chavarane rataah, grihasanveshako duto vyiksharopaka eva cha/ Shvakredee shyenajevee cha
kanyaaduushaka eva cha, hinsro vrishalavrittishcha ganaanaamchaiva yaajakah/ Achaaraheenah keebashcha nityam yaachanakastathaa, krishijiveeshleepadi cha sadbhirnindita eva cha/ Aurabhriko maahishikah parapurvapatistathaa, pretaniryapakaskhechaiva varjaneeyah prayatnatah/ Etaan vigarhitacharanaapaktyaan dvijaadhamaan, dvijaitipravarovaro vidvaanubhayatra vivarjayet/ Brahmano tvanadheeyaanastrinaagniriva shaamyati, tasmai havyam na daatavyam na hi bhasmani huyate/

(In the eventuality of the arrival of a King, or the household priest, a just wedded person, a son in law, father in law, a maternal uncle especially after long lapse of time even during the Vaishwadeva Puja time, then they ought to be honoured with new clothes; if a King or even a shrotriya vidwaan visit then they be adorned with a ‘madhuparka’ as gifted to the host at the end of an yagjna kaarya if recently so obtained. In the evenings the housewife might offer bali even without mantras; otherwise the procedure of evening vaishvadeva would remain the same as that in the morning. A brahmana after performing Pirtuyagjna should keep the sacred agni, as renewed every month to enable the Amavasya Shraaddha for the convenience of observing the monthly ritual of ‘Pindaanvaahaarya shraddha’ called ‘maasikas’. Pitru devataa’s maasika shraaddha is known as anvaahaarya to be observed as pinda shraaddha. The details of how many Brahmanas and what kind of them to be given food are as follows: the Kartha should feed two Brahmanas for offering food in favour of Devas, three for the Pitru devas or atleast one each, even as a wealthy person even more. An ideal puja as per ‘deshakaala’ conditions and availability of ideal brahmanas are stated to be significant inputs in stead of an unwieldy crowd of Brahmanas to be offered the food. Indeed this Pitru karma is expected to be observed with great diligence and purity of mind on a moon fall/ amavasya day and those engaged for the purpose only by srotriyas only with Veda jnaana for certainty and then only the results would be rewarding; such learned Brahmanas are worthy of strict selection and might even be a handful among a million; Jnaanotkrishtaya deyaani kavyaani cha haveenshi cha, na hi hastaavasrig digdhau rudhirenaiva shudhyatah/

food offered to the Pitru Devatas is indeed a distinctive affair, for the recipient hands smeared with blood could never be cleansed with blood! Those recipients and consumers of ‘havya-kavya’too after all at their death would have to finally devour redhot spears and iron balls too. Some Brahmana recipients of food offered are ‘atmajnaana viditaas’ or of self imposed discipline or some others could be replete with vedic knowledge and austerities and sacred rites. Thus oblations to Pitrus should be consciously presented according to the Sacred Scriptures as applicable to all the ‘varnas’. Be there a father ignorant of Scriptures but whose son is well read or a son ignorant of the Sacred Texts, in either way, the one who is erudite since the reverence is always for Vedic knowledge as does not get attached to generations; even in the case of age considerations, the choice of Brahmanas is always for vidya. On the same analogy, in the context of engaging ‘shraddha panditaas’, considerations of frienship or enemity, much less of close relationship, are of the least consideration. It would be a gross underestimation to engage anybody else other than any other consideration of merit simply for the sake of showering gifts and entertaining with food delicacies; such shraddhas are merely counterproductive as offerings to pisaachaas or to blind cow in a goshaala or throwing fruit-generating seeds in a barren soil. Daatreen pratigraheetrischcha kurute phalabhaaginah, vidushe dakhinaam dattvaa vidhivat pretya chaikha cha/ or any ‘daana prakiya’ to a vedic brahmana assures excellent berths in the upper lokas alike to to the donor and the recipient.However, in case there is no choice of availability of a learned Brahmana at hand, then the choice could fall rather on a virtuous friend rather than a semi-qualified enemy. In anycase the best choice of a Brahmana bhokta is one who has studied Rig Veda, being an expert of Yajurveda and a competent singer of Saamaas! If only such a venerable vidvaan bhokta were available for the ‘shraddha’, the ‘pitru ganaas’ for seven generations
would surely be liberated! This indeed would be the prime criterion in the context of offering ‘havya-kavyas’ or sacrifices to Pitrus and the rest are of subsidiary considerations. On such sacred occasions, the karta of the sacred sacrifices should entertain with food and gifts to the following ten respectable relatives and associates: Maataamaham maatulam cha svasreeyam shvashuram gurum, dahuhitram vipatim bandhum Ritvigyaajyau cha bhojayet/ or maternal grandfather, maternal uncle, sister’s sons, father in law, one’s own guru, daughter’s sons or ‘douhitras’, son in law, close other relatives / brahmana friends and the ritvija/ and yaajya. Even if a brahmana be invited to any Sacrificial Yagna, the principal bhoktas need to be selected as per aforesaid norms in ‘shraaddha karyaas’ and in any case, those other Brahmanas in respect of all ‘pitru karayas’ ought to be verified of parentage; Manu declares that thieves, outcasts, eunuchs or athies are prohibited to participate in pitru karyaas. Moreover, vidyarthis, ignoramus, skin diseased, gamblers, and extra persons at various sacrifices, physicians, temple priests, meat sellers, shopkeepers be avoided to pitru kaaryas. Also avoidable are village heads and his servants, person of crooked nails and teeth, defiants of teachers, money lenders and those who have renounced agni karyas. Also discarding worthy to attend pitru karyaas are kshaya rogis, those depending only on the earnings of cattle, carders of nitya karmas, those who wedded before elder brothers, Brahmana dweshis, actors and professional singers, those Brahmanas who ignored the sacred five daily duties, who marry low caste or remarry, squint eyed ones, the remarried professional singers, those diseased, gamblers, and extra persons at various sacrifices, physicians, temple priests, meat sellers, shopkeepers be avoided to pitru kaaryas. Also avoidable are village heads and his servants, person of crooked nails and teeth, defiants of teachers, money lenders and those who have renounced agni karyaas.

169-201) Apaanktadaane yo daaturbhavatvurdhvan phalaudayah, daive havishi pitrye vaa tam pravakshyaa -myasheshatah/ Avrataairyad dvijaibhuktam parivetryadibhisthataa, apaankeyairyadan yaishcha tad vai rakshaansi bhunjate/ Daaraagnihotrasanyogam kurute yograje sthite, parivetta sa vijnayah parivittiitu purvahaj/ Parivitthi parivettaa yaya cha parividyaye, sarve te narakam yaanti daatriyaajakapanchamah/ Bhuratmritastyaa bhjayayaam yourajyeta kaamatah, dharmenaapi niyuktayaa sa jneyo didhhushupatihi/ Paradaareshu jaayete dvau satau kundagolakau, patayu jeevati kundah syaan mrite bhartari golakah/ Taa tu jaatetu parakshetre praaninaa pretya chaita cha, dattaani havyakavyaani naashayanti yatra vijnayaa bhunjaanaaamphasyati, taavataam na phalam tatra daataa praapnoti baalishah/ Veekshyaandho navateh kaanaah shashteh shvitreer shatasya tu, paaparogi saahasrasya daaturnaashayate phalam/ Yaavatah sansprished - angairbraahmanaanana shudrayajakah, taavataam na bhaved daatu phalam daanasya paurtikam/ Vedavidchaapi virosya lobhaath kriitvaa pratigraham, vinaasham vrajati kshipramaamapatriami - vaambhasi/ Somavikrayine vishthaa bhiShaje puyashonitam, nashtam devalake dattamaprasitsthham tu vaardhushau/ Yat tu vaanijake dattam naiha naamutra tad bhavet, bhasmaneeva hutam dravyam tathaap paunarbhve dvive/ Iareshu svatvapanka -yeshu yathoddishteshvasaadhushu, medosringmaansa -maajaasthi vadantyanam maneeshinah/ Apaankeyopahata panktih paayaye yairdvijottamaih, taannibodhata kaartsnyena dvijaagrayaan panktipaavavana/ Agraayah sarveshu vedeshu sarva pravachaneshu cha, shrotiyaanvayaajaashchaiva vijnayah panktipaavanah/ Trinaachiketah panchagni -strisuparnah shadangavit, Brahmadeyatma sanataano jyeshthasaamagama eva cha/ Vedaarthevait pravaktaa cha brahmachaaare sahasradah, shataayushchaiva vijnayaa braahmanah pankti paavanah/ Purvedyuraparedyurvaa shaaraddhakarma -nyupasthite, nimantryay trayyavaraan samayvipraayaan
Manu declares that once learned and virtuous Brahmans are invited and seated in a row for the food and other offerings of Devas and Pitrus, the latter would surely be pleased and in reverse the most undeserved guests up to the range of Raakshasaas would have the least if not of negative results would follow. For example, a guest invitee who marries well before his elder brother, and the person instrumental to such weddings besides the father in law and priests are certain to be destined to narakas., as these are appropriately called as Parivettas and Pankti Brahmanas. Again, a Brahmana who seeks the disrespectful company or union with his deceased elder brother is named Didhishupti and the consequent progeny are named as Kunda if the illicit connection even when the elder brother were alive and Golaka once the elder were dead. The presence of such disqualified relatives of the Kartha at the ‘Shraaddhas’ to Devas and Pitrus would adversely affect the Pitru ganaas who would certainly curse the Kartas to end up in troubles instead doing them good. It is stated that even a well meaning kartha of the ‘havya-kavyas’ if not taken proper care to check the appropriate guest list but ignores the said norms then the presence of a blind person in the shraaddha could cause loss of reward of as many as ninety guests of the virtuous invitees, of a leper for a hundred, and of several more if that Sacred ‘pankti bhajan’ is tarnished by the mere touch and worse the intake of such sacred food by a person of low rank, learning and conduct. And worse still, even a Pandita Brahmana with Vedic Knowledge who is a conscious party to such obsequies and shraddha congregations due to the allurement of food and several remunerations and attractive gifts too get adversely affected like a vessel of unburnt clay in water. The well read men of extraordinary character and conduct affirm that food and gifts at the ‘havya kavyas’ offered to ‘Soma Vikrayis’ or the sellers and dealers of intoxicants as also such undesirable guests as afore described tend to degenerate to flesh, marrow, blood and bones and nothing else! When one describes the most ideal men of letters should be the agnayaah, sarveshu vedaeshu sarva pravashaneshu cha, shrotriyaanva yaginnaa -shchiva vijneyaah pankipaavanaah/ or those replete with learning of Vedas and Vedaangaas and the
descendents of impeccable heritage of Shrotriyaas viz. ‘Trinakiketas’ or who preserve Panchagnis, as defined in Kathopanishad viz. those seekers who worship the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; also ‘Trisuparnas’ or those well versed in Shat Vedangas of Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha and those sons of puritan women wedded as per Brahmana rites and ‘Jyeshtha Saamagaas’ or senior singers of Saama Veda. Indeed, those are the true Brahmanas who digest the essence of Vedas, expound it to students, who has would have given thousand cows and ‘shataayushchas’ or centenarians are defined as the Bhahmanas to the core! On the day of the Shraddha-Karma, how one should wish to join the company of the other Brahmanas when truly Devas and Pitru ganaas should line up to actually and physically present themselves before the Kartha who himself be unique indeed! Such should be the three superior most Brahmanas to be respectfully invited even earlier and ensure their presence on the actual Shraddha day. But that specific day, Vedaadhyayana be excluded and so should be the Karta to refrain from Veda Pathana. The Pitru devas and Devas, like the wind, would keep following the respective Pandita Brahmanas and are in close contact with their counterparts by imitating the representative Brahmanas. It indeed becomes a firm commitment on the part of the invited Brahmanas to make doubly sure to keep up the promise of timely attendance and any departure of failure should turn the invitees liable to guilt of a crime and face the same to turn into hogs in their subsequent birth. Those Brahmana Invitees ought never mingled or have had any contact with the fallen or low rank women since Pitru ganaas are actually representing them in their every action. Be it clearly known that the representatives are ro be: akrodhanaah shauchaparaah satatam brahmachaarinah, nyastashastraa mahaabhagaah, pitarah purvadevataah/ or the Pitru ganas are primeval deities free from anger, as also consummate with purity, chastity and peacefulness and the most virtuous. Be the details of Pitru Devatas well understood especially of their origin, the methodology of worship to them and their powers: Manorhairanya-garbhasya ye mareechyaadayah sutah, tesaam rishinaam sarveshaam putraham pitriganaah smritaah/ The ever glorious Swayambhhu Manu’s progeny like Maharshis Marichi:

[In this context, Padma Purana states: In Swarga loka, there are seven kinds of ‘Pitaras’, three ‘Murti Rahit’or without Form and four ‘Murti maan’ (with Form)-all of them being ‘Tejaswis’ or highly illuminated. The Formless Pitruganas are the progeny of Vairaaja Prajapati called as Vairaaja Pitruganas and Devaganas perform Yagnas to them. There are some lokas famed as Somalokas, where Sage Kashyap’s putra Pitruganas reside.Devatas always demonstrate devotion to them. Agnishpatha Pituganas reside there only. There is another ‘Vibhraj’ named loka in Swarga, where Bahirshad sanjyak Pitruganas reside. In these Lokas, there are thousands of Peacock Formed Aeroplanes and ‘Sankalpamaya’ (thought-based) Tree yielding fruits as per wishes and Pitaras in these Lokas, who too perform Shraadhas to their ancestors, are knowledgeable about Spiritual Matters and enjoy full contentment of existence. In another Loka called Martanda those Pitragans of Marichi Garbha stay. Angira Muni Putras reside in Havishman loka; those who perform Shraddhas in Tirthas are entitled in Pitru loka. Some Pitaras could stay in Kamadugdha loka as per their wishes. Similarly, Pitras who were the desendents of Sages Kardama, Pulaha, Kulaha, Bhrigu; Bharadvaja etc. are also comfortably accommodated in other Pitralokas. Beyond Brahma loka is the Sumanasa loka where Pitras called Somapas reside who also partake in the task of Srishti and often visit Manasarovar. Those Vidyavans who tend to satisfy Pitras with Shraaddha Daan by pronouncing the word ‘Swadha’ and perform ‘havans’ are expected to be highly fortunate! Procedurally, those who perform rites facing the Dakshina direction, with Yagnopaveeta in ‘Apasavya’ or wearing it on
right shoulder, using Tarpana’s with Black Til and water and recite the Swadha Mantra by giving away ghee in the Fire-pit are stated to be the ‘dhanyas’ or the blessed ones. The material liked in the fire oblations are Kusha grass, ‘udat dal’ (black gram), ‘saathi dhan’ rice, cow milk, honey, ‘sawa’, ‘jow’, Moong (Green gram), Sugarcane and white flowers are the most liked material for Pitras. On the other hand the following materials be avoided viz. Masoor dal, matar, Rajamash, kulthi, kamal, bilwa, Madara, Dhatura, Paaribhattraat, Rushak, Goat milk, Mahuva etc. By pleasing the Pitras, the devotees concerned secure physical strength, good health, good progeny and Swarga Prapti. ‘Havishyamaana Sanjnak’ Surya Deva who is the Chief of the Shraddhhas is stated to bestow immediate fruits for the ‘homa karyas’ so performed. In fact, daily shraaddhas with ‘Anna’ (cooked rice), water or milk and fruits/mulas (sprouts) are highly recommended.

There are three kinds of Shraddhas viz. Nitya (regular), Naimittika (Occasional) and Kaamyia (aiming at a purpose). Nitya Shradda need not be elaborate with formal ‘Arghya Pradana’ and ‘Avahana’ viz Offering formal Achamana and Welcome with the contents of Mantras. This may be construed as ‘Adaiva’ or targetted to a specific deity. But on ‘Parva dinas’ or special days, Parvana Shraddha is to be performed but those who undertake this Shraddha need to possess the requisite qualifications such as Vedajina, Mantra-Japa performer, Purana Vidwan, Pitru bhakta, etc. In fact, one should take pains to engage in such shraddhas. On the other hand, certain persons should be avoided such as Patitas (immoral), Napumsak (Impotent), diseased and manipulative. The invited Brahmanas for the Shraddhas are stated to assume the Sacred Form of Vayu Deva and usher the Pitras as the Brahmanas so seated. The ‘Pindadaan Vedika’ or the Platform to arrange the ‘Pindas’ of the three generation Pitras be kept ready before hand. The various material required for the Ceremony such as Jalapatra, Kamsya patra, Prokshana, Samidha, Kusha, Tilapatra, Clean Vastra, Gandha, Dhupa, chandana etc. be arranged towards the Southern side at a place purified with cow dung and urine, while Yagnopaveet should be on the right shoulder. In fact, the golden rule is that all actions related to and meant for the Three Generation Pitras of the deceased father/grand father/great grand father or deceased mother/ paternal grand mother/ paternal great grand mother, should be performed with Yagnopaveet on the right shoulder; actions related to Pitras or Rishis should accompany the Yagnopaveet around the neck as a Mala (garland); and all the actions related to the invocation of Devas and ‘Punya Karyas’ should accompany the Yagnopaveet in the normal wearing condition viz.on the left shoulder. At the outset, the ‘Kartha’ or the Performer(s) of Shraddha are required to settle down on a ‘darbhayukta Asana’ Seat with darbha underneath and formally perform ‘Achamana’ with ‘mantrochharana’or recitation of mantra. Normally, two Brahmanas are appointed one to represent Vaishwadeva and another for Pitras, in addition to the Chief Conductor. The Vaishva deva is formally set in the Fire-Pit and Agni, Soma and other deities are satisfied with ghee, Anna or cooked rice etc. The Anna Sesha (remainder) after the ‘homa’ may be converted as small ‘Pindas’ and given away to Brahmanas one by one along with til and water. The main Pindas are then placed on the Pinda Vedika in a row, representing the Three Generations of the Departed Souls, dressed with Kushas, tilas and water, worshipped with chandana, Dhupa and Naivedya, lift them up as gestures of daan on the ground from the Vedika along with mantras. The Pindaas are then consumed by cows, or goats, or Agni or are left in running waters; some times the wife of the householder or the Karta desirous of securing progeny might consume the middle pinda representing the grandfather along with appropriate mantra ‘Aadhhatta Pitaro Garbham’ etc. Then the Brahmanas are satisfied with wholesome meals, dakshina and Vastram; Pitru tarpanas are formally performed by the Karta and thereafter the Karta and the family take the ‘Pitru sesham’. The normal expectation is that neither the Brahmanas engaged, nor the Karta should have another meal on the same day; resist from sleeping after the Ceremony during the day and observe abstinence and, silence, etc.]
Virat’s -Swayambhu’s - illustrious son Somasada was the father of fourteen Sadhya Devas or the celestial personnel of Universal Security Chiefs. Marichi was the famed Agnivattha Devas the sons of Marichi famed in the context of Pitru Devas. The clan of Barhishad who was the son of Atri Maharshi and the former’s progeny were Pitras of daityas, daanavas, yakshas, Gandharvas, Sarpas, Rakshasas, Suparnas, and Kinnaras. Somapaas are venerated by Brahmanas, Havirbhujaas are the Pitras of Kshatriyas, Aajyapas are of Vaishyaaas and the Lower class consider Sukalaani as their Pitras. Bhrigu’s son was Somapa, Angeeraaas son was Havishmaan, Maharshi Pulastyaa’s son was Aajyapa and Vashishtha generated Sukalani. Now, the Pitras of Brahmanas are Agnidagdha, Anagnidagdha, Kaavya, Barshidas, Agnishvattas, and Soumyas are the Pirtas of Brahmanas alone. But it be known that there Pitras there are innumerable sons and grandsons besides the afore mentioned four classes. Thus the illustrious Rishis of the yore generated Pitru Ganas, from Pitrus were the Devatas and human beings, and from the Devatas the entire ‘shthaavara jangamaas’ or the whole lot of moveable and immovable beings in the process of universal creation. In sum thus, there are seven categories of Celestial / Deva Pitras, three of them being Amurtas or Incorporeal while four more are samurtas or corporeal. Three incorporeal ones are Vairajas, Agnishvattas, and Barshidaas while the four corporeal Pitru ganaas are Somapas, Havishmanas, Ajjapas, and Sukalins or mind born only.

[Padma Purana describes the creation process of Pitru Ganas as follows as : Creation of Eight Vasus, Eleven Rudras, Twelve Adityas, Forty nine Marudganas and Fourteen Manus: The initial lot of ‘Prajavarga’was created by ‘Sankalpa’ (Thought), ‘Darshana’ (Vision) and ‘Sparsha’ (Touch).But, the process of creation adopted by the aforesaid methodology was not quick enough as Daksha Pajapati initiated man-woman body contact by which means the process of Srishti became faster and more definitive; by adopting this technique, his wife ‘Veerini’ gave birth to ten Dharmas, thirteen Kashyapas, twenty seven Chadramas, four Agnishtomikaas, two ‘Bhrigu Putras’, two Kushashvas and two Maharshi ‘Angeeras’.The broadening the family base took place henceforth. Dharma’s wives were Arundhati, Vasu, Jaami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta, Sandhya, and Vishwa. Devas were born as follows: Vishwa begot Vishwadeva; Sandhya -naamak Devatas were born of Sandhya; Marutvati gave birth to Marut Devas; Vasu begot ‘Ashta Vasus’; Bhanu gave birth to Bhanu; Muhurtaman Devas were born to Muhurta Devi; from Lamba was born Ghosh; Jaami gave birth to Nagavidhi Kanya; from Arundhati were born all the ‘Praanis’ on Earth and Sankalpas were born Sankalpa. These Devas were spread over and illuminated. The Ashta Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Prathyusha, and Prabhasa. Aapa had four sons viz. Shanta, Vaitanda, Saamba and Muni Babhru and these are ‘Yajna Rakshaka Adhikaarais’ or the Security Officials of Yajnas. Dhruva’s son was called Kaal and Soma’s son was Varcha; Dhara’s sons were Dravina and Havyavaaha; Anil’s putras were Praana, Ramana and Sharira. Anal had several sons and were like Agni; they were born of ‘Sarkhandhis’ (sea shore grass); significant ones of these were Shaakha, Upashaakha and Naigameya. As ‘Krittikas’ as well as Agni were responsible in the birth of Skanda Deva, he is also known as Kartikeya. Prathysha’s son was Devala Muni and Vishwakarma Prajapati was the son of Prabhasa and the Architect and Builder of Devas. Ekadasha Rudras viz. Ajakapaada, Ahibhuhdnya, Virupaaksda, Raivata, Hara, Bahrupa, Thraimbaka, Saavitra, Jayanta, Pinaki, and Aparajita are the Chiefs of Rudra ganas numbering eighty four crore Ganas, each wearing Trishuls. Kashyapa’s progeny from his wives Aditi, Diti, Danu, Arishta, Surasa, Surabhi, Vinata, Taamna, Krodhavasha, Ira, Kadru, Khasa and Muni was in multitudes. During the present Vaivasvata Manvantara, there are Twelve Adityas Adityas viz. Indra, Dhata, Bhaga, Twashta, Mitra, Varuna,
Aryama, Viviswan, Savita, Pusha, Amshuman and Vishnu. These Aditya’s were born to Kashyap and Aditi.

**Padma Purama further details**: In Swarga loka, there are seven kinds of ‘Pitaras’, three ‘Murti Rahit’ or without Form and four ‘Murti maan’ (with Form)-all of them being ‘Tejswis’ or highly illuminated. The Formless Pitruganas are the progeny of Vairaja Prajapati called as Vairaja Pitruganas and Devaganas perform Yagnas to them. There are some lokas famed as Somalokas, where Sage Kashyap’s putra Pitruganas reside. Devatas always demonstrate devotion to them. Agnishpatha Pitruganas reside there only. There is another ‘Vibhraaj’ named loka in Swarga, where Bahirshad sanjyak Pitruganas reside. In these Lokas, there are thousands of Peacock Formed Aeroplanes and ‘Sankalpamaya’ (thought-based) Tree yielding fruits as per wishes and Pitaras in these Lokas, who too perform Shraadhas to their ancestors, are knowledgable about Spiritual Matters and enjoy full contentment of existence. In another Loka called Martanda those Pitrugans of Marichi Garbha stay. Angira Muni Putras reside in Havishman loka; those who perform Shraadhas in Tirthas are entitled in Pitru loka. Some Pitaras could stay in Kamadugdha loka as per their wishes. Similarly, Pitaras who were the desendents of Sages Kardama, Pulaha, Kulaha, Bhrigu; Bharadwaja etc. are also comfortably accommodated in other Pitralokas. Beyond Brahma loka is the Sumanasa loka where Pitaras called Somapas reside who also partake in the task of Srishti and often visit Manasarovar. Those Vidyavans who tend to satisfy Pitaras with Shraaddha Daan by pronouncing the word ‘Swadha’ and perform ‘havans’ are expected to be highly fortunate! Procedurally, those who perform rites facing the Dakshina direction, with Yagnopaveeta in ‘Apasavya’ or wearing it on right shoulder, using Tarpana’s with Black Til and water and recite the Swadha Mantra by giving away ghee in the Fire-pit are stated to be the ‘dhanyas’ or the blessed ones. The material liked in the fire oblations are Kusha grass, ‘udat dal’ (black gram), ‘saathi dhan’ rice, cow milk, honey, ‘sawa’, ‘jow’, Moong (Green gram), Sugarcane and white flowers are the most liked material for Pitaras. On the other hand the following materials be avoided viz. Masoor dal, matar, Rajamash, kulthi, kamal, bilwa, Madara, Dhatura, Paaribhatraat, Rushak, Goat milk, Mahuva etc. By pleasing the Pitaras, the devotees concerned secure physical strength, good health, good progeny and Swarga Prapti. ‘Havishyamaana Sanjnak’ Surya Deva who is the Chief of the Shraddhhas is stated to bestow immediate fruits for the ‘homa karyas’ so performed.

Parashara Smritii is quoted in respect of **Amavasya Tarpana**: Tarpana Vidhana: *Ruk Saamaadhrthvaa Vedoktaan Japa mantranaya jayushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah* (Vashishtha Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Teshameva hi tirthena kurveet susamaahitah* (Only on wearing clean clothes after bathing and poised with unpertubed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. **Praaggeshu Suranstar penmanushyaanchaiva madhyatatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/ (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed facing East in the Savya Yaginopa – veeta position to Devas; to Rishis facing the East again with yaginpaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yaginopaveeta worn as ‘apa savya’ or ‘Praacheenaa veeti’ or in the reverse position reciting ‘Swadhaanamah tarpayami’. While performing nitya tarpana, both the hands can be used while Shradhhaadi tarpana needs to be performed with one hand only. Pitru Devas would not be contented of tarpan is performed from a higher plane position into water
flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi apana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas. One theory is that tila tarpana should be avoided in house holds on Saptami Sundays keeping in view the welfare of wife and sons. Also for one year after weddings and half a year after Upanayanas, tila tarpana be avoided in the house holds but on water banks. Now, tarpana needs to be done in favour of one and all: Maharshi Yaginavalkya confirms: *Brahmaaam tarpayet purvam Vishnum Rudram Prajapatim, Vedaan Chhandaamsa Devaamscha Rishem chaiva tapodhanam/Tathaa Devaan Gandharva Naagaan Saagaraani Parvataanapi, Sariotha Manushyaamcha Yakshaan Rakshaamsi chaivahi/ Pishaachaaamsa Suparnaamsa bhutaananyatha pashumstathaam, Vanaspatinoshadheemscha bhutagraamaamscha turvidhaan----sarvaan pitruganaamsthaa Maataamaahamscha satataam shraddhayaa tarpate Dwija/(One needs to perform Tarpana to one and all right fromVishnu Rudra Prajapati, Vedas, Chhandaaas, Devataas , Rishis, Gandharvas, Nagas, Saagaras, Parvatas, Saritas or water flows, Manushyas, Yakshas, Raakshasaas, Piccaachas, Suparnas, Bhutaas, Pashus, Vanaspatis, Ouashadhis,and so on).

*Deva Tarpana:* This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishyah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/*Now pour water with the left hand into the opne right palm releasing water from the tips of four fingers; three darbhas need to be placed on the rigt palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam,Om Vishnum tripyataam, Om Rudraah tripyataam, Om Prajapathi tripyataam, Om Devaaah tripyantaam, Om Devyah tripyantaam, Om Vasavaah Tripyantaam, Om Rudraah tripyantaam, Om Adityaaug tripyantaam, Om Chhandamaasi tripyantaam, Om Vedaaah tripyantaam, Om Rishyah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam,Om Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhayah tripyantaam/Details of Vasu Rudra Adityaas : Dhruvo Dharmascha Somascha Aapaschaivaanilonalah, Pratyushascha Prabhaatatascha Vasavoshtoa prakeertitah/ Ajaikapaada-ahirbudhagnyho Virupaakshoya Raivatayah/ Harascha Bahuntrapascha Trayambikascha Sureshwarah, Saavitrascha Jayantascha Pinaaki chaaparaajitah, Yeto Rudraah samaakyaatata Ekaadasha Surottamaah/ Indro Dhaataa Bhagah Pushaa Mitroya Varunoryamah/AhirVishwaan Twashtaa cha Savitua Vishnurevacha, Yeto Divyahool Pitarah Pujyaa survey prayatrataah/ (Paitheena Darshana) ( Ashta Vasus are Dhrua, Dharma, Soma, Apa, Anila, Anila,
Pratyusha, and Prabhasa; Ekaadasha Rudraas are Ajaikapaada, Ahibudhna, Virupaaksha, Raivata, Hara, Bahu Rupa, Trayambaka, Sureshwaras, Saavitra, Jayanta, and Pinaki. Dwadashaadityas are Indra, Daata, Bhaga, Pusha, Mitra, Varuna, Aryama, Archi, Vivaswaan, Twashta, and Vishnu).

Rishi tarpana: The same procedure as in Deva Tarpana above to be followed. Om Kashyapah tripyataam, Om Atrih tripyataam, Om Vasishthhah tripyataam, Om Vishwaamitra tripyataam, Om Gautamah tripyataam, Om Bharadwaajah tripyataam, Om Jamagagnih tripyataam, Om Angeeraah tripyataam, Om Kutsah tripyataam, Om Bhriguh tripyataam/

Divya Manusha tarpana: The revised procedure requires change of sitting position to face the northern direction and wearing the Yagjpopeeta like a garland and with raised knees and making two oblations in respect of each: Om Sanakah tripyataam Om Sanakah tripyataam, Om Sanandah tripyataam Om Sanandah tripyataam, Om Sanataanah tripyataam om Sanaatanah tripyataam, Om Sanatkumarah tripyataam om Sanatkumarah tripyataam, Om Kapilah tripyataam om Kapilah tripyataam, Om Aasurih tripyataam om Aasurih tripyataam, Om Odhuh tripyataam om Odhuh tripyataam, Om Pancha Sikhah tripyataam om Pancha Sikhah tripyataam/

Divya Pitri Tarpana: The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagjnolpaveeta in reverse position as ‘praacheenaa veeti’, with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintain of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls : Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataaam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/ The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhaa namah/ Pitri Tarpana: Om aagacchantu me piratah imam gruhantu jalaanjalim/ (May my ancestors present themselves here and receive my oblations) Mama Sarva janmeshu Pitarah/ Pitaamahahas/ Prapitaamahahas/trupyantaam idam tilodakam swadhaa yibhyah tebhyah swadhaa namah, tebhyah swadhaa namah/ Mama Sarva janmeshu Maatarah/ Pitaamahahas/ Prapitaamahyas/ trupyantaam idam tilodakam swadhaa yibhyah taabhyah swadhaa namah, taabhyah swadhaa namah/ On this pattern, replacing ‘tebhyah’ for males and ‘taabhyah’ for females, following tarpanas be performed alternatively. In respect of Male Pitras: Patayah/ Putraah/ Mataamahahas/ Pratayaah/ Pratayaah/ Vriddha pramaataamahahas/ Bhraatarah or brothers/ Pitruyaaah or father’s brother(s)/ Swasurah or fathers in law, Maatula or mother’s brother; guravah or teacher,
sishyaah or disciples, sakhaah or friend/ Aptajanaah or dear ones. In respect of Female Pitris: Wives/ Kanyas/ Mataamahyah or Mother’s father/ Pramaataa mahyah or mother’s grand father/ Vriddha Pramaataamaha or mother’s great grand father/ bhaginya or sisters/ pitru bhaginya or father’s sister/ Matru bhaginya or mother’s sister/ Swasura patni or mother in law/ and so on. All the above are in reference of Mama sarva janmeshu---/

Now in reference to the Karta’s own Pitru ganas: Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatu Pitruvyascha Maatulaascha Sabharyakah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaakukh Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/ (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father’s mother, father’s grand mother, Co mother if any, datta / adopted putra’s parents if any, mother’s father, mother’s grandfather, mother’s mother and the latter’s mother in law, wife, sons, self’s brothers, father’s brothers, mother’s brothers and their wives, daughters, sisters, grand sons, father’s sisters, mother’s sisters, son-in-law, brother’s-in-law, and their wives, daughter-in-law, mother’s brothers, wife’s brothers, mother-in-law, Guru and the Trader, the Supplier of household goods)

Tarpana prayoga: Achamya; Mamopaatth a durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayyam phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/—Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/ ( After achama and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as sharmaanam, Kshatriyas as Varmaanam and Vaishyas as Guptam/ Following is the order in which the tarpana is made:

Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami (three times)/ Pitaamaheem-gotramdaam-Swadhaanamah tarpayaami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami (3 times);

Likewise, Sa-patni maataram or step mothergotaamaamdaam-swadhaa-(3); as also Janaka pitaram/ Janaka Mataram. Maataamaham or mother’s father-gotram-swadhaanamah tarpayaami (3); Maatuh pitaamaaham—Maatuh Prapitaamaaham----; Maataamahim or mother’s mother- gotramdaam-Swadhaanamah tarpayaami (3); Maatuh Pitaaahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamaahim-gotramdaam-Swadhaanamah tarpayaami (3);Atma patnim or karta’s wife-gotramdaam swadhaanah tarpayaami (3); Sutam or sons/ bhrataram or brothers; Pitruvyam or father’s brother; Matulam or mother’s brother; duhitaram or daughter; bhaagini or sister; Douhitrah / douhirri or daughter’s son/ daughter; bhaagineyam or sister’s son; Pitru bhagini father’s sister; Maatru bhagini or mother’s sister; Jaamaataram or son-in-law; bhaavukam or brother-in-law; Snushaam or wife of brother in law; Swasura or father in law; Swasura or mother in law; Syalakam or wife’s brother; Gurum; Rikthinam or House hold trader. After duly performing tarpana to all the relatives, the rest of the tilodaka on the vessel be released reciting: Narakeshu samasteshu yaatanaasu cha ye sthitaah, teshaaam aapyaayanaayaitait eayate salilmaya, Ye bandhavaa baandhavaascha yena jannami baandhavaa, te triptimakhisaayantu yaschaasmatto stati vaanchati/ Ye mey kuley lupta pindaay daaraa vivarjitaah, teshaaam hi dathhamakshhyyam idamastu tilodakaam, Aabrahamastamba paryantam Devarshi Pitru maanavaah, Trupyanu Pitarah sarve Maatraa Maataa mahaadayah, Ateeta kula koteenam Sapta dwipa nivaasinaam, Aabraham bhuvanaat lokaat idamastu tilodakaam/There after recite the following:
Yekechaasmat kule jaataa Aputra agotrinomritaah, Te gruhnantu mayaa dattam sutra nishpeeda -nodakam/ (In our Vamsha among our gotra dharis, those who died without sons and thus could not perform obsequies, may I offer due homage by way of ‘sutra nishpeedanam’ or pressing water out of my yagnopaveeta which is being worn as a garland now before wearing normally!)

At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: Om Suryaya namah, Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmana Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preeataam na mama/ Om tat sat/ Om Shri Krishnaarpanamastu/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/

Amaavasya Tarpana Phala Shruti: Amaavaasyastu ye Martyaah prayacchanti tilodakam, Paatramoudumbaram graadhatu Madhu mishram tapodhanam/ Kritam bhagvati taith Shraaddham sarahasyam yathaa vidhi, Hrishta pushtamanaastesham prajayante prajaa dhruvam/ Kula Vamshasya Vriddhistu pindaadasya phalam labhet, Shraddhaayutastu yah kuryaatritunaa manrunaa manruno bhavet/ (Maha Bharata Anushasanika Parva-125 Adhyaaya) (Pitru Devas asserted: Amaavasya tila tarpana from a madhu mishra Aoudumbara Paatra is as fruitful as a formal Shraddha Kriya; this would bestow the fruits of excellent progeny and Vamsha Vriddhi besides fulfillment and happy life ahead!)

Yama Tarpana: This tarpana is to be performed on Aswiyaja Krishna Chaturdashi or on Krishna Paksha Chaturdashi coinciding with Tuesdays: Pretotsava Chaturdashyaam kaaryantu Yama tarpanam, Krishnangaara Chaturdashyaamapi kaaryam sadaiva vaat/ Yamaaya Dharma Rajaaya namah, Mrityave namah, Antakaaya namah, Vaivaswataaya namah, Kaalaaya namah, Oudumbaraaya namah, Oudumbaraaya namah, Parameshthiney namah, Vrikodaraaya namah, Chitraaya namah, Chitra guptaaya namah/ (the tarpana is to be executed facing South in Savya Yagnopaveeta position with ghee and tilas and each oblation needs to be done thrice against each name)

202-246) Raajatairbhajanaireshamatho vaa rajataanvitaih, vaaryapi shraddhayaa dattamakshayaa yaupakalpate/ Daivakaaryaad dvijaateenaaam pitrikaaryam vishishyate, daivam hi pitrikaaryasya purvamapayyanaan shritiim Teshamaarakhsha bhuaim tu purvam daivam niyojayet, rakshaamsi vipralumpanti shraaddhamaa -rakshavarjitiim/ Viraat sutaah somasadad saadhyanaam pitarah smritaah, agnishvaaata -shcha devaaanaam maareechaa loka -vishrutaaah/ Daityadaanava yakshaanaam -gandhar vauraga raakshaasam, suparnakinnaraanaam -cha smritaam bharhishadotrijaaah/ Somapaa naama vipraanaam khatriyaanaam havirbhujaa, vaishyaa naama yapaa naama shudraanaam tu sukaalinah/ Somapaastu kaveh putraaa pavishmantongirahsutaah, pulastyaayajapaah putraaa vashithhasya sukaalinah/ Daivaadyaantam tadeeheta pitryaadyaantam na tad bhavet, pitryadyaantam tvihamaanah kshipram nashyati saanvantah/ Shuchim desham vivikta cha gomayenopalepayet, dakshinapravanam
chaiva prayatnenopapadayet/ Avakasheshu choksheshu jalateereshu chaiva hi, vivikteshu cha tushyanti
dattena pitarah sadaa/ Asaneshupakliputesh karishmatsu prithakprithak, upasprishtaudakaansaamyag-
vipraanstaanupaveshayet/ Upaveshya tu taan vipraanaasaneshvajugupsitaa, gandhamalaayihi surabhi
bhirarchayet daivyapurvakam/ Tesaamudakamaaneeyaa sapavitraastiilaanaapi, agnya kuryaadanaujnaato
braahmano braahmanah sah/ Agneh somayamaabhyaam cha kritvaa -pyayanamaadaadithah, havirdaa-
nena vidhivat pushchaat samantarpitreen/ Agnyaabhaave tu viprasya paanaavevopapadayet, yo
hyagnii sa dvijo viprairmantradarshibhirchayete/ Akrodhanaa suprasaadaaavadantyetaan puraa -
tanaan, lokasyaapyaayane yukttaa shraadhadavee dvijottamaan/ Apasavyamagnau kritvaa sarvamaa-
vritya vikramam,apsavyena hastena nirvapedudakam bhuvi/ Treenstu tasmaad havihsheaat pindaan
kritvaa samaahitah, adudenaiva vidhinaa nirvaped dakshinaamukhaah/ Nyupya pindaanstataastaanstu
prayato vidhipurvakam, teshu darbheshu taam hastam nirmriyaallepabhaaginaam/ Aachamyaudak
paraavartyta tirraayanya shanaaraisun, Shadritunshcha namasakuryaat pitreena cha mantraavai/ Udakam
ninyayeshesham shanaihi pindaantiee punah, avajghirchaccha taan pindaan yathaanyuptha samaahitah/
Pindebhyastvalpikaam maatraam samaadayaanupurvasha, taaneva vipraanaaseenaan vidhivat
purvamaahayet/Dhriyamaane tu pitari purvashaameva nirvapet, vipravadaaapi tam shraaadhde svakam
pitaraamaashayet/ Pitaaa yasyaa nirvittah saajeeyechhaapi pitaamahah, pituh sa naama sankreetya
kertya prapitaamaaham/ Pitaamahoh vaa tatshraadhadh bhujeetaityabraveen manuh, kaamaan vaa
samamujnaataa svayameva samaacharet/ Tesaamaan datta tu hastheshu sapavitram tilaadaakam,
tatpindaagram prayachchchha svadhaaamastviitii bruvaan/ Paanibhyaam tupasansrigriihiyya svayam
annasya vardhitam, Vipraantike pitreen dhyayaan shanakairapanikshipet/ Ubhayorhastayor- muktaan
yadnamampaneeeyam/ tada vipralumpantasraaah sahasaa dushtachetasah/ Gunasaashcha supashkaad -
yaan payo dadhi ghriitam madhu, vinyaset prayatah purvam bhumaaveva samaahitah/ Bhakshyam
bhoyam cha vividham mulaanai cha phalaani cha, hridayani chaiva maamsaani paanaani surabheeni
cha / Upaneeya tu tat sarvam shanakaih susamaahitah, pariveshayeta prayato gunana sarvaan
prachodayan/ Naasramaapaataaye jaatu na kupyennaaritam vadat, na paadena sprishedanman na
chaitadasvadhunayet/ Asram gamayati preetaan koporeenanritam shunah, paadaasparshaatu rakshaani
dushkritenaavadhunamaah/ Yad yad rocheta viprebyaastat tad daadadamaatsarahu, brahmodyashcha
kathaah kuryaat pitreemateeepitsam/ Svadhyayam shraavayet pitrye dharmashaastraani chaiva hi,
akhyaanaeethaasaanschcha puraanaani khilaani cha/ Harshayed brahmanaanstusthohJosajeechcha
shanihshanaihi, annaaadyenaasakriichchaitaan gunaishcha parichodayet/ Vratathasthami dauhitram
shraddhe yattena bhojayet, kutapam chaasaman dasyataa tilaishcha vikiren maheeem/ Treeni shraaadhde
pavitraani dauhirah kutapastilaaah, treeni chaatra prashhantsi shaucharakrodhamatvaraaam/ Atush-
nam sarvamaanam syaad bhunjearaste cha vaagyatah, na cha dvijaatayo bruyurdaatraa prishaata
havirgunaan/ Yaavadushma bhavatyayam yaavadashmanii vaagyataaah, pitaraastavaadashnanti
yaavannaaktaa havirgunaah/ Yad yad veshtihitashraaah bhunkte yad bhunkte dakshinaamukhaah, saupaanaatka-
shcha yad bhunkte tad vai rakshaani bhunjate/ Chaandaalaashcha varahaashcha kukkanth shvaa tathaih
cha, rajasvalaa cha shandascha nooektamashnataa dvijaan/ Home pradaam bhoye cha yadebhii bhu-
veekshyate, dhaivavi hivishii vayee vaa tad gachchatayathaatathaham/ Ghraanenaa sukaro hanti pakshavaa -
tena kukkanthah, shvaa tu dhiishtinipaatena sparshenaavaravarvarnaajah/ Khanjo vaa yadi vaa kaano daaahu-
prehshyopi vaa bhavet, heenaatiriktagatraroo tamapyaapanayet punah/ Braahmaam bhihshkkam vaapiaa
bhojanaarthumaspasthitam, brahmanairabhyanujnaataah shaktitah pratipujayet/ Saarvavarni
kamannaadyam sanneeyaaplaavya vaarinaa, samutrisije bhukta -vataamaagrtaro vikiran bhuvi/
Asanskritaprameetaaanam tyaginaaam kulyoshitaam, uccheshtam bhagadheyam syaad darbheshu
vikirashcha yah/ Uchcheshanaam bhumitamajhmasyaashathasya cha, daasavargasya tat pitrye
bhaagadheyam prachakshate/

( Once silver or silver like vessels are used full of water, shraddhas are sought to indicate auspicious omens as Pitrus and Devas should be satisfied. Indeed the contentment of Pitru Devatas is more significant in the context of Shraddhas and as such the intervention of Rakshasaas be negated for the Karya. Invocations be therefore recited to ensure the fulfillment of the objective: Devamhi pitrukaaryasya purvamaapyaayanam shrutam/ Initial invocation to Devas be announced at the very beginning for the success of the Pitru Karmas. From the beginning and at the to the conlusion of the shraaddha karma, invocations be recited in favour of Devas and not of Pitras as otherwise, there might be risk for the very auspiciousness of the Vamsha.Pitru Devas be stated to favour open areas for the task , or the banks of rivers/waterbodies with least disturbance of the surroundings. It is at such a secluded area purified and smeread by cowdung that the ‘karta’ and the men of virtue to perform are made to seat towards the South on the kusha grass mats on a pursuant to ‘snaanaas’ while initaiting with ‘aachamana’ or sipping water thrice. The worship is initiated with the representative of Devas followed by those of pitrus. The Brahmanas be facilted to wear ‘pavitras’ of kusha grass around the right ring hand fingers and after decorating them thus, worship be initiated first to the representative of Devas and then to that of Pitras by respecting them with flower garlands and perfumes, presenting them with water, black ‘tilas’ or sesamnum seeds, following the Karta’s agni homa as prescribed. Agneh somayamaabhyaam cha krivtaa -
pyayanamamaaditah, havirdaanena vidhivat pashchaat santarpayet pitreen/ Agnyabhaave tu viprasya paanaavevopapaadayet, yo hyagnih sa dvijo viprairmantradarshibhiruchyate/ To start with Homa be performed along with tarpanas respectively to Agni-Soma-Yama to ensure protection of the Shraaddha as followed by the Pitrus; in case ‘agni’ were not present then homa karya be not performed but the Brahmanas hands be the instruments by the karta for performing the three ‘aahutis’ since Brahmanas are represented by Agni; indeed, the Brahmanas as invited are stated as akrodhanaan suprasaadan vadanyetaan puraatanaan or those with no anger and always peaceful with equanimity and mental maturity. Thus by way of ‘Agnoukarana’ homa in the anushthaana krama, the karta in apasavya or reversed holy thread manner should sprinkle water with right hand on earth towards the southern direction, as this place is earmaked for placing the pindas or cooked rice cakes as placed on the darbhas or the kusha grass. Along with the ‘sheshaanna’ or the left over of the cooked rice the formal manner of pindas be placed to invoke three generations and for the contentment of the other pitrus the remainder rice particles too and wipe the hands fully. Thereafter, facing north ‘aachamana’ be performed thrice as also three ‘praanaayaamas’ or breath controls; those who are aware of the formal mantras meditate the respective Six Season’s Devas and to Pitrus. With concentration and pointed meditation, the left over water of the ‘pinda daana patra’ be placed around the ‘pindaas’, smell them and keep back in the order of their placement. By serving small left overs of the pindaas, the Brahmana bhoktaas be allowed to consume as per the respective mantras. Dhriyamaane tu pitari purveshaameva nirvapot, vipravadvaapi tam shraadde svakam pitaramaashayet/ Pitaa yasya nivrittah syajjeevechhaaapi pitaamahah, pituh sa naama sankreetya kertayet prapitaamaham/ In case the father of the karta were alive, the shraaddda be made applicable to the ‘divangat’ or dead generations above and if the father were not but the grandfather were alive the respective by gone ones be venerated by the shraaddha after receiving the instructions of the grand father alive. Teshaaam dattva tu hasteshu sapavitram tilaudakam, tapindaagaram prayachcheta svadhaishaamastviti bruvan/ Paanibhyaam tupasansrigriihya svayam annasya vardhitam, Vipraantike pitreen dhyaayan shanakairupanikshipet/ or the karta should then offer to those Braahmanas in their
hands of ‘tilodakaas’ stating ‘swadhaa astu’ to the dead father-grand father-great grand father; further the karta should state ‘vridhirastu’ of the remaining food and remember the Pitrus and serve to the bhoktas. As and when the food to be served to Brahmanas is sought to be attacked by the mean and wicked malevolent Asuras and hence should be brought and served with both hands as a safeguard. Hence the extra precaution to carefully place delicacies of food such as dals, vegetables, items of milk, curd, honey on earth. Bhakshyam bhojyam cha vividham muulaani cha phalaani cha, hridayaani chaiva maansaani paamaani surabheeni cha / Upaaneeya tu tat sarvam shanakath susamaahitah, pariveshayaeta prayato gunaan sarvaan prachodayan/ or various items cooked with patience and expertise like bhakshya-bhojya-lehya-choshya-paaniyaas be kept by the housewife with piety and patience before the Braahmana bhoktas and guests. At the time of shraaddha, there should be no impulses like cries, angers, untruths, anna dooshana; cries tend to feed pretas but not pitras; anger feeds to enemies, blatant or even minor untruths would feed dogs, and ‘anna dooshana’ feeds to Rakshasaas and discarding food would feed sinners. Whatever food is consumed be palatable to bhoktas and during the consumption, only Scriptures and dharma adhyaaya or pravachanas be recited and heard. The host should gently prevail on the guests by conversastion of such matters as would generate interest to the bhoktas and by mild and pampering persuasions to enjoy the items of food dishes.In the shraddha bhojana, a daughter’ son or ‘douhitra’ - a student or otherwise -be also present to help the karta by making the bhoktas seated comfortably and to scatter ‘tilas’ there around to usher in a climate of purity and sanctification. In the course of shraaddha bhojana three essentials be stressed viz. peaceful surroundings without anger, cleanliness, and with being hasty. Care be taken to keep the food warm, tasty, and praiseworthy. The bhoktas in turn should enjoy food in silence by freedom of movement and complete relaxation; when the bhoktas consume food with sheepishness or turned towards south and with footwear on then the food is stated as consumed by Rakshasaas and not the representatives of Pitru Devatas. As the venerable bhokta panditas consume food there ought to be visible by the following: Chaandaalashcha varaahashcha kukkutah shvaa tathaiva cha, rajasvalaa cha shandascha naiksherannashnato dvijaan/ Home pradaane bhojye cha yadebhi rabhi -veekshyate, daive havishi pitrye vaa tad gachchayatayathaataatham/ or by chandalas, pigs, cocks, dogs, menstruated women and eunuchs. All the acts of Agnihomas, daanas, brahmana bhojanaas, Deva and Pitru karyaas once seen by the prohibited ones would be done to naught or even negativism. Shraddha worthy of food if smelt by a wild pig, or swept of wind by a hen, seen by a dog, and touched by a low class person is wasted indeed. Care be taken that in the vicinity of shraddha food service there be no lame or squint eyed or redundant limb or a servant of the karta be cleared and checked. In case a Sanyasi arrives to a Brahmans’s arrives at the time of shraddha, then after securing the consent of the bhokta Brahmanas could honour the ascetic with food and courtesies as per the host’s ability. After the conclusion of the food then spread out ‘darbhas’ before the ‘eating leaves’ before the bhoktas . The left over food of the bhoktas be scattered before the leaves meant for those children who died before the ‘samskaaras’ denied for them; the left over food items after service to bhoktas be also shared with honest and loyal servants too.

247-286) Aasapindakriyakarma dvijateh sansthitasya tu, adaivam bhojayetshraaddham pindamekam cha nirvapet/ Sahapindakriyaayaam tu kritaayaamsya dharmatah, anayaivaavritaa kaaryam pindanirva -panam sutai/ Shraaddham bhuktavaa yachchistham vrishalaaya prayachchati, sa muudho narakam yaati kaalasutramavaakshhirahaah/ Shraaddhabhug vrishaleetalpam tadaharyodhigachchati, tasyaah pureeshe tam maasam pitarastasya sherate/ Prishhtvaa svatimitvayam triptaamaachamayet tatah, achaantanshchaanuamaeneeyadabhi to ramyataamiti/ Svdhahaastvityeva tam bruyurbrahmanaastad
anantaram, svadhaakaaraah paraa hyyaasheekh sarveshu pitriikarnam/ Tato bhuktavataam teshaaamanna -
shesham nivedayet, yathaa bryuustathaa karaadanaa jnaatastato dvijaaah/ Pitrye svadittaamiyye
vaachyam goshtihe tu sushritan, sampannamityabhyaadaye daive ruchitaamiyyaah/ Aparaahnaastathaa
darbhaa vaastusampadanam tilaaah, srishtirmrshithir dvijaashchaagyaaah, shraaddhakarnam
sampaadhah/ Darbhaaah pavitraam purvaahno havishyaani cha sarvahah, pavitraam yachcha purvokta
vijnayaa hyyasaampaadhah/ Munyannaamai payayaah somo maamsam yachchaanupaskritam,
akskaaralaavanam chaiva prakriyya haviruchyate/ Visriijyaah brahmanastanstaa niyaa vaagyathah shuchii,
dakshinaam dishamaakaankshan yaachetaimaan varaan pitreenah/ Daataaro nobhivardhantaa vedaah santatireva
cha, shraaddhaa cha no maa vyagamad bahudeyam cha nostitivii/ Evam nirvapanaa krivaa pindaanstaams -
tadanantaram, gaam vipyramajamagnim vaa prashaayedapsu vaa kshipet/ Pindaniyavapanam ke chit
parastaadeva kurvate, yayobhibh khaadayaantyanye prakshiki pantyanale -psu vaa/ Pativrataa dharmapateeth
pitripujaanatapataraah, madhyamaam tu tatah pindamadayat samyak sutaatthheenee/ Ayushmantam sutaam sute
yashomaahaasamanvitaam, dhvanavantam prajaaavantam saatvikam dhaarmikam tathaah/ Prakshaalya
hastaavaachamyaah jnaatiprayam prakalpayet, janaatibhyah satkritam dattaav baandhavaaanapi bhojayaat/
Uchcheshmanam tu ya tathihihe yaavad vipraaah visariijataa, tata griihabali kuryaaditi dharmo
vyavasthitah/ HavirYachchhiraaatraayaay yachchaanantya kalpate, pitriibhyo vishhivaad dattaam tat
tpravakshyaaamaysheshathah/ Tilair vrheeyaavairmsahairaddhirb mulaphalena vaa, dattena maamsam tripyaanti
vishhivat pitarao nriinaam/ Dvau maasaau matsyaamaamsena treen maasaan harinena tu, aurabhrenaaatha
chaturah shaaakunenaatha pancha vaa/ Shanmaasaanshchaagamansena paarshatena cha sapta vaa,
ashaavensasya maansaena rauravena navaaiva tu/ Dashmaasaasanthu tripyaanti varahamahishaham
saitavaamaah, shashakurmayostu maansena vasanadaksadahvaih tu/ Sanvatsaram tu gayeva payasaas
payaasaena cha, vaardhreenasasya mansenha triptidvadavaahshavarshikee/ Kaalashaakam mahaashalkaahh khangalohaah -
misham madhu,anantyaayaiva kalpyante munyannaamah cha sarvashah/ Yat kim chin madhunaa mishram
pradayaad tu trayodasheem, tadapvakshyameva syaad varshaah cha maghaasaa cha/ Api nah sa kule
bhuyaad yo no dadyaad trayodasheem, paayasaam madhusarpibhyaam prak ak cchaye kunjarasya cha/ yad
yad dadaaati vishhivat samyak shraaddhaasamanvitaah, tat tat pitrunaam bhavati paraatraaantamakshayam/
Krishnapakshie dhashmayaadahu jaayavitva chaturdasheem, shraddhe dattah dashaanaattithayoh yathaitaa
na tathaitarahaah/ Yukshu kurvan dinarksheshu sarvaan kaamaan samaa -shnute, ayukshu tu pitreen sarvaan
praajam praapnoti pushkalaam/ Yathaa chaayaaapara pakshah purvaapakshaad vishshhyate, tathaa
shraaddhaya purvaahnaadaparaaraahno vishshhyate/ Pracheeneavee -teenaam samygapasavayam -
atandrinaah, pitriyamanidhanaaat kaaryyam vishhivad darbhapanainaa/ Raatraaah shraaddham na kurveeta
raakhakee keerteetaa hi saa, sandhyayorubhayoshchaiva surye chaayaa chiraaudite/ Anena vishhinaa
shraaddham trirabdasayaa nirvapet, hemantaagreeshmavarshaasaa paancha yajnikamanyaham/ Na
paatiyajnya homo laukikaagnau vishheyate, na darshena vinaa shraaddhaa -aahiitaagnerviijnammanah/
Yadeva tarpayatadyabhii pitreen saaatvaa dvijjottamaa, tenaiyakrntsnamaap noti pitriyajnakriyaapahalam/
Vasun vadaniti tu pitreen rudraanshchaiva pitaamaahaan, prapitamaaaan sthaahadiyaan shrutireshaa
sanaanteeni/ Vighasaasheekh bhavennyamityaam niitvaa vaamsitabhojanah, vighasa bhuktaashesham tu
yajnashesham tathaamritam/ Etad vobhibaaham sarvaam vishhaanam panchayaajnikam, dvijaati mukhya -
vrritteenaam vishhaanaam shruyataamiiti/

(Following the death of a ‘dwija’, before the performance of ‘sapideekarana’ and until Vaishvdeva or
offerings to Devas, the shraddha be observed with only one pinda, and after the sapindeekarana, the sons
are required to offer the prescribed three pindas as the food offerings to the three earlier generations as
prescribed above. In the event of offering a shraddha bhojana to a fourth ‘varna’ person, then the donor
would headlong fall into Kalasutra naraka or with feet above and head below. Shraddha bhojana if offered by the karta to a fallen woman then the fore fathers would be in the custody of the fallen woman’s ‘vastra’ for a month long before release. The respected bhoktas of the shraddha bhojana if enquired whether ther were contented, then ‘triptaanaachaamayettatah’ should be the reply followed by ‘aachamana’ when the bhoktas are requested by the karta to relax and rest for a while and subsequently the bhoktas pronounce ‘swadhaastu’ since the occasion demands the pronunciation of ‘swadha’ shabda in the shraddha’s context. [ Aghi Deva’s two wives are swadha devi and swaha devi sisters.] After the proclamation of satisfactory meal, the Karta would receive clearance of sharing the remnant bhojana material by the bhoktas., the latter declares ‘ruchitam—sampannam’ (for goshthu or meat shraddha, the bhoktas pronounce as ‘sushritam—sampannam’). In after noon time, the pankti bhojana is organised at the clean place as purified by cow dung and kusha grass to shrotriyas including hermits, vidwans, and the rest of distinguished guests of honour. Thereafter the Karta and wife could eat with concentrated mind silently seeking the blessings of the Pitru ganas positioned towards the south meditating: Daataaro nobhivardhan -taam vedaah santattireva cha, shraddhaa cha no maa vyagamad bahudeyam cha nostivistati or may all those in our ‘vamsha’ who follow the tenets of Dharma and Nyaya, our immediate progeny and all the rest be protected of their respective lives and endowed with health, wealth and contentment. All the same, Annamcha no bahu bhadedatiteemsec labhamahi, yaachitaarascha nah santu maa yaachihma kanchana/ Shraddhaa bhuk punarasaanta sizedhyom dwijadhamah, Prayaati sukaro yoni kimirvaa naatra samshayah/ ‘Shraddhaana’ be so plentiful that all the respected guests be so satisfied that they do not ask for more but those mean and low Brahmanas after consuming ‘shraaddhaanna’ seek to eat again on the same night again would be reborn as pigs in their subsequent lives. Following pinda daana, the pinda bhojana be given to cows, or Brahmanas or goats as as a last resort deposit in water flows. Some might also give away to birds, or consign to Aghi Deva himself, if not in water; Pativrata dharmapatnee pitripujanatatpara, madhyamam tu tatatah pindamadyaat samyak sutaarthini/ or those Pativrata women of extreme orthodoxy especially desirous of begetting sons of virtue do readily consume the pindas. Such pinda bhojana do beget sons of longevity, fame, virtue and prosperity. Thus after cleaning hands and ‘aachamana’ the karta would give away the pindas. Thereafter, Vaishvadeva or Deva Puja as a part of the virtuous daily routine and as a component of dina -dharma or a daily duty of a ‘sad- brahmana’. Such indeed also the description of satisfying the pitru devas by sesamum grains or tilas, rice, barley, maasha grains, water, roots, and fruits; it is stated that after the death of a person the shraddhas would satisfy with the grains etc. upto a month as the maasikas. Manu Smriti also describes in great detail from stanzas 268-272 the bali or sacrificial offerings of non-vegetarian food of fish, deer, sheep, goats, birds, and so on might satisfy the manes for defined months and several years! Having thus stated, Manu reverts to the fruits of offerings by Brahmanas to the Pitru Devas in specified months and seasons of a year as follows: in the rainy season of Maagha Maasa on the trayodashi tithi or the thirteenth day the offering of food mixed with honey, would please them highly for ever. Similarly Pitru Devas clamor and scream for any of the Brahmanas of their ‘vamsha’ to make offerings of milk, honey, butter, curd, and food on the chaturdashis especially in the shadows of elephants in the southern direction. Those brahmanas of virtue who perform shaddha karma formally during the krishna paksha on any day beginning from dashami the tenth to amavasya or the moon fall day-excepting the fourteenth would bless them due to their immense contentment. Those who perform shraddhas on lunar days and under the even constellations shall indeed attain fulfillment and male progeny. Just as shraddhas performed during Krishna Paksha are far more effective then during the Shukla Paksha, the Aparaahna and Purvaahna performances are more significant and pronounced. Keeping one self in praacheenaa vidhi or the reverse position of the Yagnopaveeta, a
Brahmana grihastha is expected to observe the shaddha karma through out his life time with utmost sincerity and extreme faith. Shraadhaka Karyas are forbidden in the nights as those are predominated by Raakshasaas. Similarly these are avoided earlier in the mornings too as Saandhya Devas too are in position and let the day advance well but not too early certainly. Anena vidhinaa shraaddham trirabdasyaiha nirvapet, hemantagreeshwavarshaasu paancha yajnikamanvaham/ or the Brahmanas are duty bound to perform shaddha at least thrice a year in Hemanta, Greeshma and Varsha kaala [The Seasons are Varsha/Monsoon/Shravana-Bhadrapada/June 22-Aug 22 approx; Sharad/Autumn/Ashwin-Kartika/Aug 23-Oct 22 approx; Hemanta/ Pre Winter/ Margasirsha-Pushya/Oct 23-Dec 21 approx; and Sishira/Winter/Magha-Phalguna/Dec22-Feb18 approx]; further ‘Sadbrahmanas’ are required to observe daily ‘Pancha yajnaantaara shraddhas’ or as an integral part of Pancha Yagnas. Shraadhha homas are however not, repeat not, to be executed in loukikaagni and aahitaagni are required to observe daily ‘Pancha yagjnaantara shraddhas’ or as an integral part of Pancha Yagnas.

Chapter Four:

1- 38 ) Chaturrthamaayusho bhaagamushitva adyam guraiu dvijah, dviteyamaayusho bhaagam kritadaaro grihe vaset/ Adrohenaiva bhutaanaamalpadrohena vaa punah, yaa vrittiesta samaasthaaya vipro jevedanaapadi/ Yaatraamaatra prasiddhyarthaam svaih karmabhiragrrhitaih, aksleshena shareerasya kurveeta dhanasanchayam/ Ritaamritaabhyaaam jeveet tu mritaena pramritena vaa, satyaanritaabhyaa - mapi vaa na shvavrittvaakadaa chanaa/ Ritamunchhashilam jneyamamritam syaadayaachitam, mritu tu yaachatam bhaiksham pramritam karshaam smritam/ Satyaanritam tu vaaniyam tena chaavaapi jeeyate, sevaa shvavrittiraakhyataataa tasmaaat taam parivjarayet/ Kusaladhaanyako vaa syaat kumbheedhaanyaka eva vaa, tryahehiko vaapi bhavedashvastanika eva vaa/ Chaturnaamapi chaitehaam dvijaanam griha- medhinaam, jyaayaan parah paro jneyo dharmato lokajittamaah/ Shatkharmo bhavayeshhaam tribhiranyah pravartate, dvaabhyamekshcachaturthastu brahasatsastrena jeevati/ Vartayamshcha shilaanuchhaabhyamagnihotrapharayaanah, istith paavrayaanantiyah kevala nirvapet sadaa/ Na loka vrittam varteta vrittihetoh kathan chanaa, aijhmaamashatham shuddhaam jeeved braahmana jeevikam/ Santosham paramaashtaayukkhaarthi sanyato bhavet, santoshamulam hi sukham duhkhamulam viparyayah/ Atonyataamaa vrittaa jeevansu snaatako dvijah, svargaayushyayashayani vrataanimaani dhaarayet/ Vedoditam svakam karma nityam kuryaadatandritah, taddhi kurvan yathaashaki praapnoti paramam gatim/ Naihetaarthaan prasangena na viruddhena karmanaa, na vidyamaneshvartheshu naartyamapi yatastataah/ Indriyaprutheshu sarveshu na prasajyeta kaamataah, atiprasaktim chaitehaam manasaam annivartayet/ Sarvaan parityajedharaan svaadhyayasya virodhinah, yathaa tathaadhyaa payanstu saa hyasya kritakrityataaaa/Vayasa karmandhasesh shrutasyaabhijanasya cha, veshavaagbuddhi.
saarupyamaacharan vicharediha/ Buddhaividdhikaranyasha dhanyaani cha hitaani cha, nityam shastra anyaveksheta nigamaanshchaiva vaidikaan/ Yathaa yathaa hi purushah shaastram samadhi gachhadi, tathaa tathaa vijanaati vijnanam cha chaayasa rochate/ Rishiyaajnam devayajnam bhutayajnam cha sarvadhaa, nriiyajnmaa pitriyajnam cha yathaashaakhi na haapayet/ Etaaneke mahaa yajanam yajnasas - travido janah, anthamaanat satatamindriyeshveva juhvati/ Vaachyake juhvati praanaam prane vaacham cha sarvadhaa, vaachi prane cha pashyanto yajanirvrittmakshyaamaan/ Jnaanenaivaapare vipraa yajantlyetairmakkhaai sadaa, jnaanamulaam kriyaamshaamaam pashyanto jnaanachakshushhavaa/ Agnihotram cha juhuvaadadyante dyunishoh sadaa, darshena chaardhamaaasaante paurnamaasaante chaiva hi/ Sasyaante navasasyeshyta tathartuante dvijodhvaraih, pashunaa tvayanasyaadadu samaante saumikair makhai/ Naanishhvaa navasasyeshytyaa pashunaa chaagignaman dvijah, navaannamadya atmaansam vaa deerghamayauryijeevishhuhn/ Navenaanarchitaa hyasya pashuvahyena chaagnayah, praanaane vaattu micchhante navaanmaanishagardhinhin Aasanaaashan -shayaabhir adbhirmulalaphalaan vaa, naasya kaschchid vased gehe shaktitonarchitotithih/ Paashhindno vikarmasthaan baadallavaritkaam shathaam, haitukaan bakavritteenshcha vaangmaatreaapi naarchhayet/ Vedavidyaavratasnaa shrotiyyaan griha medhinhin, pujayed havyakavyena vipareetaaanshcha varjayet/ Shaktitopachamaanebhyo daatavyam grihaamedhinhin, sanvibhaagaah shauteerbhay kartavyonparodhatah/ Rajato dhanaanavicchet sansidhan naataakah kshudhhaa, yaayaantevaasinorvaapapi na tvyanata iti shriitih/ Na seedet snaataako viprah kshudhhaa shaktah katham chana, na jeernamalavadvaasaah bhaveechcha vibhave sati/ Klipakshah nakhashmarshruntah dantah shuklaaamarbhar shuchih, svaadhyayee chaiva yuktah svaannityamaatmaheshu cha/ Vainaveem  dhaaadayed yashitm sodakam cha kamandalam, yajnopaveetam vedam cha shubhham rauke cha kundale/ Nekshetodyantamaadityyam naastam yantam kadaa chana, nopaasrishtam na vaaristham na madhyham nabhaso gatam/ Na langhayed vatsatantreem na pradhaaveechcha varshati, na chodake nireeksheta svarupamiti dhaaraanaa/

( With the completion of the first phase of life which had been devoted to Gurukula and Brahmacharya, a Dwija would enter the ‘Grihasthaashrama’ after wedding and run in his house. He should now seek means of fullfiling household needs as also ‘nitya karmaanushthaana’ and earn monetary support merely by just and unquestionable sources in such a manner to seek comfortable yet virtuous and frugal living. Rita - amritaabhyaam jevet tu mritena pramritena vaa, satyaanritaabhyaam -mapi vaa na shvavritiyaad kadaa chana/ Ritamunchhshishlam jneyamamritam syaadayachaitchitam, mritan tu yaachitam bhaikshham pramritam karshaam smritam/ The dwija grihastha should subsist by Rita or truthfulness, Amrita or ambrosial or of fullfiment but not of Mrita or deathlike or Pramrita or what ends up with deadly results and not even Rita-anrta or passive untruthfulness but certainly not of ‘shwakritya’ or of dog’s life! Again, Rita denotes honest living, Amrita is contentment, Mrita is deathlike as of begging or dishonesty and Pramrita is like farming and trade which is like a thin line between ‘Ritaamrita’; in any case ‘svavriti’ be avoided totally. Grihastha might perhaps store ‘dhannya’ adequate to fill up in a granary or keep sufficient in a jar for the consumption of the house hold for say three days; in a different version of Manu Smriti, it was suggested that if only the trading class do not resort to hoarding, then the need for storing might not be needed! In fact, grihasthas among all the Varnas who refrain from hoarding are considered the best. Any dwija householder normally subsists on one of the ‘Shat karmas’ of -Yajana or soliciting food or krishi or farming, trading or Agnikaryas. The first one also refers to ‘adhyaapanaa’ or teaching scriptures and ‘pratigraha’ or accepting ‘daanaas’. The last one way of subsistence viz. ‘shiloccha’or agni-oriented acts and Ishti karyas perscribed for Grahanaas and conjunction or opposition of Moon/solstices is considered as sanctified. But Brahmanas are advised to refrain from subsistences by ‘lokavritta’karyas such as drama,
dambha or self proclamations and such acts involving untruthful and egoistic activities. **Santosham paramasthaya sukhaarthi sanyato bhavet, santoshamulam hi sukham dukkhamulam viparyayah**/ To conduct a life of fulfillment and true contentment, let a person of any caste and creed be not lured into unlawful and overambitious pattern of living as ‘trishna’ or chasing mirages leads to anger and mental dissatisfaction. Thus a dwija needs to select such an occupation which provides happiness, longevity and fame in the Society and swarga loka thereafter. Earnings from flippant sources be avoided; **Vedoditam svakam karma nityam kuryaadatandritah, taddhi kurvan yathaashakti praapnoti paramam gatim**/ what ever is prescribed for distinct classes of the Society by the Vedas be adhered to and that provides the key to ‘Iham’ or life long and ‘param’or thereafter. Let a human being in general keep in full control of ‘karmendriyas’ and jnanendriyas of shabda-sparsha-rupa-rasa-gandhas or of sound-touch-vision-taste and smells as much as possible. A Brahmana who is a ‘Vedaadhyaayi’ discard all such deeds as prohibited while keeping in view the appropriateness age, means of living, and level of learning follow the dress code, voice-level, and conduct. He should seek to heighten his mental horizons by constant acquisition of knowledge and explore avenues of earnings in rightful manner thus endeavouring to the prestige and happiness of the family. Never ever ignore the significance of observing daily ‘pancha yagnas’ viz Brahma Yagna or Swadhyaya and Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarva, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Thus do keep the Pachendriyas in control. Those who are able to perform ‘havans’ balancing with perfection his Vaani or rendering the Scriptures with his ‘Praana’ or the Life Force ie. ‘Praanayaama’ and ‘Dharana’ should indeed reap fruits of far reaching extent for ever; some of the outstanding ‘vipras’ are capable of balancing ‘jnaana chakshu’ or the vision of knowledge with ‘kriya shakti’ or the energy of deeds of virtue thus possessing the in-built capability to perform yagnaas. Brahmans are required to observe agni karyas during mornings and evenings; there are also to perform the same on amavasyas and pournamis. When ever the grains of the old stocks are exhausted, ‘ishti’ be performed at the end of the Rithus or the six seasons and at the end of the year Soma yaagas be performed as fresh grain stocks are acquired. Those Brahmans of purity especially desirous of desiring longevity, auspiciousness and prosperity never consume the new grains unless ‘agraayana ishtis’ are performed with the new grain as prescribed. The practice of animal sacrifice since abandoned was also mentioned in Manu Smriti. No guest of honour would ever stay in a Brahmana’s residence without respect and with appropriate and possible arrangement of ‘aasana-bhojana-shaayya’, roots and fruits; at the same time however, no guest be ever entertained in case of heretics, persons of forbidden occupations, sheepish and suspicious nature, argumenative of Scriptures, and of questionable demeanors be certainly discouraged and disallowed in the residences even by exchanging greetings. But, those honourable guests who arrive at one’s doorstep as have sucessfully accomplished Veda Vidya, or who have just performed vratas, and such shrotiya brahmans be venerated and offered ‘havya kavyas’ or facilitate their observing agni-karyas and piru tarpanas. Further, grihasthis are required to provide ‘bhojana satkaaras’ to brahmacharis , sanyasins and even unable to cook brahmanas / of other varnas as also offer food and water to non-human being species too as per one’s initiative and ability. As a basic rule, a snaataka brahmana or house hold priest who is hungry is expected to approach a King or a well-to-do co-brahmana even for clothing. A brahmana should never allow his clothes get dirty, hair-beard-nails, practise total control of ‘indriyas’, adorn clean and white clothes, perform nitya veda pathana, carry water full of vessel, wear yaginopaveeta the sacred thread, hold Veda pustaka, and golden ear rings. He is warned not to vision sun rises, sun sets and midday Sun as also eclipses, forcibly move a calf by tight strings, never run in rains, and never see one’s own shadows especially on water surfaces.)
(39-91) Mridam gaam daivatam vipram ghritam madhu chatushpatham, pradakhshaani kuruveeta prajnaataamshcha vanaspatem/Nopagachchet pramattopi striyamaartavadarshane, samaanashayane chaiva na shyeya tayaa saha/ Rajasaabhiplutaam naaareem narasya hyupagacchatah, prajaa tejo balam chakshuraayushchaiva praheeye/ Taam vivarjayataastasya rajasaa samabhiplutaam, prajina tejo balam chakshuraayushchaiva pravardhate/ Naashneeyaad bhaaryaya saardham nainaemeksheta chaashna-teen, kshuvaatem jrinbhamaanaam va na chaaseenaam yathaasukham/Naanjayanteem svake netre na chaabhyaktaamanaavritaam, na pashyet prasavanteem cha tejashaamo dvijottomah/ Naannamadayaadeka vaasaa na nagnah snaanamacharet, na mutram pathi kuruveeta na bhasmni na govraje/ Na phaalakrishte na jale na chityaaam na cha parvate, na jeernaadevaayatane na valmeek kadaa chaan/ Na sasattveshu garteshu na gachhaanapi na sthitah, na nadeeteeramaasaadaya na cha parvatamastake/ Vaavagyagnivipram Adityamapah pashyanasthaiva gaah, na kadaa chana kuruveeta vinmutrasya visarjanam/Tiraskrityo chharet kaashthaloshthapatrati nadenaa, niyamyya prayato vaacham sanveetangaangunthitihaah/ Mutrochhaarasamutsargam divaa kuryaadudannukkah, dakshinaabhimukho raatrau sandhyayoschya yathaa divaa/ Chaayaayaamandhabakare vaa raatravahani vaa dvijah, yathaasukhamukkah kuryat praanabaadhabhayeshu cha/ Pratyagnim pratisuryam cha pratisomodakadvijam, pratigg prativaatam cha prajnaa nasyhata mehtaah/ Naanigm inkhenpadhamnannaaam naiksheta cha striyam, naamedh-yam prakshipedagoun na cha paadau prataapayet/ Adhastaannopadadhyacchhona cha chainamabhi langh -yet, na chainam paadaatth kuryaanma praanabaabadhamaacharet/ Naashneeyaat sandhivelaaayam na gachhennapi sansvithe, na chaiva pralikhd bhumeem naatmanopaharet srajam/ Naapsu mutram pureesham vaa shatveevenam vaa samutsrijet, medhyaliptamanyad vaa lohitam vaa vaisani vaa/ Naikah supyaatshunyagehe na shreyasam prabodhayet, nodaksayayabi bhashet yajnam gachhennha chaavritah/ Agnyagaare gavaaam goshthe braahmaanaamcha saannidhau, svaadhyayee bhojane chaiva dakshinam paanimuddihatet/ Na vaaraayed gaam dhayanteem na cha chaksheeta kasya chit, na dveendrayudham drishtvaa kasya chid darshheyet budhah! Naadhravike vased graame na vyaadhibahule bhrisham, naikah prapadyetaadhhvaman na chiram parvate vaset/ Na shudrarajye nivasennaadhaarmikajanaavrite, na paashandigaankaantraa nopaashiritentajairiirnbithi/Naa bhunjeetoddhirtasnehmaa naatitsauhiyamacharet, naatiprage naati saayam na saayam praataraashhitah/ Na kuruveeta vrithacheshtaam na vaaryanjalinnaa pibet, notsange bhakshayed bhakshyaanma jaatu syaat kutuhaley/ Na nriteyedatha vaa gavyena vaaditraanii vaadayet, naasphotayenna cha kshvedenna cha rakto viravaayet/ Na paadau dhaavayet kaansye kadaachidapi bhaajane, na bhinnabhaande bhunjeeta na bhaavapratidushhte/ Upaanahau cha vaasashchch dhritamanyairna dhaarayet, upaveetamalankaaram srajam karakameva cha/ Naavineetair bhajed dhuryairna cha kshuddhdyaaadhpeeditaih, na bhinnasringaakshhirairnaa vaaladhivirupitaih/

Vineetaistu vrajennityamaashaugirakshanaanntvihai, varnarupopasampannaih pratodenaatudan-bhrishm/ Baalataapah pretadhumo varjyam bhinnaam tathaasannam,na cchindyaaankhalomoani dantairnotpaatanaakhnaam/ Na mritisloshtham cha mridneeyaanma cchindyayath karajaistrinam, na karma nishphalam kuryaannayatyaamasukhodayam/ Loshthamarddee trinacchedee nakhakhaadi cha yo narah, sa vinaasham vrajatyaashu suchakaasuchhivare cha/ Na vigarhya kathaam kuryaad bahirmaanam na dhaarayet, gavaaam cha yanam prishthena sarvathaiva vigarhitam/ Advarena cha naatiyaad graaamam vaa veshhaa vaavritan, raatrau cha virksamulaani duratah parivarjayet/ Naakshaairdeeeyet kadaa chit tu savyam nopaahau haret, shayanasto na bhunjeeta na paanishtam na chaassane/ Sarvam cha tilasabaddham nayadaastamite ravee, na cha nagnah shayeetaiha na chocchishtth kva chid vrajat/ Ardrapaadastu bhunjeeta naardrapaadastu samvishhet, aardrapaadastu bhunjaano deerghamaayuravaapnuyaat/ Achakshurvishayam durgam na prapadyeta karhi chit, na
Do not interrupt a cow suckling its calf nor mention about this; do not vision a rainbow nor announce about it to others as that sight is harmful. Do not go shaala, in the presence of Veda Vidvaan period, nor attend an yagjna for the sake of receiving gifts. Never lift one's right hand in a Yaagashaala, sleep alone in a house, never wake up elders from deep sleep, converse with any woman in her menses especially mixed with blood and poisonous things in flows of running water.

He should desist from playing, jumping over or keeping fire under feet or under cots, in his mouth or under feet and limbs. During ‘sandhyaa kaala’ or early mornings and evenings do avoid meals, sleep, travel, besides scratching ground, torment animals, birds and harmless creatures as also carelessly throw garlands once worn with respects. Never dump urine, stools, garbage and such discarded material especially mixed with blood and poisonous things in flows of running water. A wise person should never sleep alone in a house, never awake elders from deep sleep, converse with any woman in her menses period, nor attend an yagina for the sake of receiving gifts. Never lift one’s right hand in a Yaagashaala, Go shaala, in the presence of Veda Vidwaans, and bhojanas. Do not interrupt a cow suckling its calf nor mention about this; do not vision a rainbow nor announce about it to others as that sight is harmful. Do not throw garlands once worn with respects, or endearing their child; in fact a snaataka vidvaan should desist from even by seeing her, and while her eating, sneezing, yawning or relaxing lest her behavior pattern is most likely affected out of a sense of some shame. He ought to avoid her presence even by looking askance especially when she is alone. He should not eat with e ka vastra or clad with single cloth, never bathe without a piece of cloth, nor pass urine or faeces in openness or roadside, or on ashes , never in a cowshed, in open fields of farming, in water, on hills and mountains, ruins of temples and yagnashalas, on holes inhabited by creatures, banks of flowing wate flows or while walking, facing wind flows or fire, facing humans, Sun God, or cows. Mala-mutra visarjana be covered with sticks, leaves, grass etc.in silence, with covering his head and limbs. This deed be performed facing north in day times or Sandhyas while in nighs facing south; in the times of darkness, shades, and twilights let the act be done with the concern of as a tiger is facing. When a learned Brahmana performs any infringement of the established regulations and persists especially facing Agni, Surya, Chandra, Jala, Vaayu, Go brahmana, he is sure to erode into his knowledge and memory power. He should desist from blowing , playing, jumping over or keeping fire under feet or under cots, in his mouth or under feet and limbs. During ‘sandhyaa kaala’ or early mornings and evenings do avoid meals, sleep, travel, besides scratching ground, torment animals, birds and harmless creatures as also carelessly throw garlands once worn with respects. Never dump urine, stools, garbage and such discarded material especially mixed with blood and poisonous things in flows of running water. A wise person should never sleep alone in a house, never awake elders from deep sleep, converse with any woman in her menses period, nor attend an yagina for the sake of receiving gifts. Never lift one’s right hand in a Yaagashaala, Go shaala, in the presence of Veda Vidwaans, and bhojanas. Do not interrupt a cow suckling its calf nor mention about this; do not vision a rainbow nor announce about it to others as that sight is harmful. Do not
avoid visiting a place of cruelty and viciousness as also that which is diseased, besides lonely travels and long stays on mountains and high altitudes. Opting for residence in the kingdoms of low class Kings, and even visits to blatantly lawless places be prohibited. Avoid food with oil extracted items, gluttony, and early morning and late night meals. No exertion without a justified reason or cause even for curiosity be evaded. Water is not to be consumed with both the palms nor food placed on one’s lap. Brahmanas are counselled not to resort to offensive dances, loud singing, wasteful instrumental music, clapping, grinning teeth, and make impolite and harsh noises even in passionate moods. One’s feet be not washed in brass vessels nor food consumed in broken earthen plates and other’s footwear, clothes, yagnopaveets, garlands, and items of ornamentation and water vessels. Never ride on untrained horses, and avoid travels by diseased, starved and disfigured animals with limbs, horns, hoofs, and tails. It is safer to travel by such animals which are speedy, healthy and ungoaded. Any auspicious start of a deed be commenced by avoiding rising Surya, smoke of a burning corpse, and seating on broken seats. Clipping nails by teeth and hair cutting by the Self be refrained from as these acts would have long term impact. Bragging be avoided and so should be garlanding over hair; riding on cows and oxen is blameworthy too. No visitor should enter by jumping over walls but enter through the doors and gates and stay under trees through nights. Never play dice, walk with hands being carried by hands, and avoid the habit of eating on bed, on one’s own seat, but keeping the food properly on ground or a table. Avoid eating food with tilas or sesame seeds after Sunset, desist the habit of sleeping naked and visiting impure places after food. Eating food while his feet are wet after cleaning as that helps attaining long life but not sleep with wet feet. Try not to enter an inaccessible places uncomfortable to look at by the eyes, see not much less touch ‘mala mutras’, avoid crossing or swimming water flows with arms and step not on hair, ashes, bones, broken pots or cotton seeds and raw cotton shreds. Do avoid the company of the fallen characters, outcasts, stupids, the arrogant and pompous with richness, undependable. It is futile to advise the downfallen class about principles of conduct, penance and of ‘dharmaacharana’ as that might only end up in bad humor and reaction by the listener. Similarly, offering remnants of food, especially the remnants of offerings to Deva- Pitrus which might pull one down to ‘Asamvrita naraka’. Scratching one’s head with both hands or hitting the head or fore head in despair or disgust or hitting anybody else’s hair or head in anger are to be shunned always. After bathing, it is not advisable to apply oil on head or body. Accept not gifts by non-Kshatriya Kings, nor butchers, oil dealers, postitutes nor their dependents. Accepting gifts from a cruel, ruthless and unprincipled kings is worse than even a butcher in charge of hudred thousand slaughter houses, condemnable to twentyone hells in succession like Tamishra, Rourava, Sangivana, Mahaviki, Salmala, Asipatrvana and so on. Indeed VedaVidwans with the sole objective of attaining ‘Brahmatva’ after life never accept even valuable gifts from kings with no principles of Dharma and Nyaaya or virtue and justice!

92- 127) Braahme mühurte budhyeta dharmaarthau chaanuchintayet, kaayakleshaanshcha tammulaan vedatatvaarthameva cha/ Uththaavyavahyakam kriitvaa kriiashauchah samaahitah, purvaam sandhyaam japantisththet svakaale chaaparaam chiram/Rishayo deerghasndhyatvaad deerghamaayur - aavaapnyuyuh, prajnaam yashashcha keertim cha brahmavarchasameva cha/ Shravanaam prauwthha padyaaam vaapyupaakritya yathaaavidhi, yuktaschchandaansyadheeyeeta maasaanvipordha panchamaan/ Pushye tu cchandasaam kuryaad bahirutsarjanam dvitijah, maaghashuklysya vaa praapte purvaahne prathamehanii/ Yathaashaastram tu kriitvaavamutsargaam chandasaam bahih, viramat pakshineem raatrim tadevaikamaharnishavm/ Ata urdhvam tu chaandaansi shukleshu niyatah pathet, veduangaani cha sarvaani krishnapaksheshu sampathet/Naavispashtamadheeyete na shudrajanaasannidhau, na nishaante
parishraanto brahmaadheeyaa punah svapet/ Yathoditenaa vidhinaa nityam chandaskritam pathet, brahma
chhhandaskritam chaiva dvijo yuktO hyaanapadi/ Imaanintyamanadhyayaanadheeyano vivarjayet,
adhyaapanam cha kurvaanaahl shishyaanaam vidhipurvvakam/ Karnshravenile raatrav divaa paansu
samuhane, etau varshaavandanhyaa yaavadhyaa yajnaahl prachakhshate/ Vidyutstanitavardheshu
maholkaanaam cha sampalave, aakaaliikanadhyayayemeteshu manurabravete/ Etaanstvabhyuditaan
vidyaad yadaahl praadushkrkaagishnu, tadaa vidyaadanadhyayamantrantriau chaahabhara darshane /
Nirghaate bhumiichalane jotishtaam chopersarjane, etaaakaaliikan vidyaaadanadhyayaan ritaavapi/
Pradushkrkeshvagnishu tu vidyutstanitaniisvane, sajyothi syaadanaadhyayaah shehesh raaatrav yathaa
divaa/ Nityaanadhyayaevaa syaad graameshu nagareshu cha, dharmanaipunyaakaamaanaam puutigandhe
cha sarvadaah/ Antargatashave graame vrishalasya Choi samiddhau, anadhyayaayo rudymaamaane samavaye
janasya cha/ Udake madhyyaraatree cha vinmutrasya visarjane, uchchishhtah shraaddhabhukh chaiva
manasaapi na chintayet/ Pratigrithya dvijo vidyaanekoddhatsya ketanam, tryaham na keertayed brahma
raajno raahoshcha suuttake/ Yaavadekamaanudhishatsya gandho lepashchha tishtthate, viprasya vidusho dehe
taavad brahma cha keertayet/ Shayaanah praudhapaadashcha kriitvaa chaivaa vasakthi kaam, naadheey-
yitaamisham jagdhaa sutakaaanadhyameva cha/ Neehaare baanashabde cha sandhyayoreva chhbayoh,
amavaasyaa chaturdashyoh pauranamaasaayakshaatasaam cha/ Amaavasyaaam gurum hanti shshyam hanti
chaturdashi, brahmaashtkapaurunmamayaa loomaatraaah parivarjayet/ Paamsuvarshe dishaam daah-
gomayuvirute tathaa, shvakharoshthre cha ruvati pankto cha na pathed dvijah/ Naadhiyeeta shmasha-
naante graamaante govaanee paaah shraaddhikam pratigrithya cha/ Praani vaa yadi vaapraaani yat kim chithshraaddhidham bhavet, tadaalabhyaaayapanadhyayaah paanasyo hi dvijh
smritaah/ Choraiupradrute graame sambhram chaagsnkaairst, aakaaliikanadhyayaam vidiyaat
sarvaadbhbhutesh cha/ Upakarmaaani chotsarge triraatram kshepanam smritam, ashtakaasv tvaho -
raatram rivaantaasaa cha raatraishu/ Naadheeyetaashvamaaaruddho na vriekham na cha hastinam, na
naavam na kham noshtram nairistantho na yaanagah/ Na vivaade na kalae na senaaayaam na sangare,
nabhukamaatte naajeeerre na vamityaa na shuktakte/ Atithim chaanaanujnaaayaa maarute vaati vaa
bhrisham, rudhiecha atreya goaatraasthastena cha parikshate/ Saamadhyanaarigayajushee nadheeyita
kadaa chanaa, vedasyaadheeyaa vaapyaantamaraanrayadheeyaa cha/ Rigvedo devadaivatyoyajur
vedastu maanushah, saamavedah smritah pitryastasmaaat tasyaashchudhdhvanii/ Etad vidvanto
vidvaansastrayeykiishkarmahanvantah, kramatah purvamabhyaa yashchaad vedamadheeyate/ Pashu
manduka maarjaarashva sarpanakulaakhhubhih, antaraagamaane vidyaaadanadhyayaamy
aharnisham/Dwaaavevarjayennityam anadhyayaay prayarntatah, svaadhyayaahbhumim
chaashuddhamaatmnman chaashuchiim dvijah/

(A true Brahmana is required to wake up from bed in the very early mor ning hours or of ‘two ghadiis’
well before Sun Rise and meditate of ‘Dharmartha’ or of spiritual wealth as also plan the day about
‘dhanaarjana’ or of daily earnings. Once fresh from the bed, he would meet the reliefs of nature and after
attaining the ‘bhabhyantaara shuchi’ or the bodily and internal cleanliness should concentrate on
performing the ‘Praatathsandhya Gayatri Vandana’ besides of course the mid day and evening sandhya
vandan as too like wise in the day as prescribed. These minimal daily rituals would assure longevity,
wisdom, honour, fame and fullfillment as achieved by Rishis of the yore.

[Dharma Sindhu is quoted in the context: Brahma mihurtey utthaya Shri Vishnum Smrutwaaj Gajendra
mokshaadi pathitvaa Ishta Devataadi Smare/ Samudravaa vasaneey Devi Parvatastana manditey/ Vishnu
Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaami
Pashyet/ (One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi
Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at Brahma muhurtta is stated to be a sin: Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaat paada krucchrena Shudryati/ (Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha - arunodayah, Ashtha Pancha bhavat praatastathah Suryodayah smrutah/ Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley stito Brahma Prabhaatey kara darshanam/ After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm, and Brahma at the bottom of the palm, the person concerned picks up a grass root, proceeds to the Shouchaalaya wearing the Yagnopaveeta around his neck covering his nose around the ear from the rear side to complete the ablutions which should never be done on the road side, water bodies or their banks, inside or around temples nor facing Surya, or cows.After Danta dhaavana, the Snaana in a river or waterbody includes a Sankalpa: Mama kaayikavachika maanasika dosha nirasana purvakam Sarvakarma sushuddhi sidhyartham paatashnaanaam karishye/ (With a view to uproot my physical, vocal and mental borne shortcomings and to achieve cleanliness in all my actions in the day ahead, I shall perform my morning bath). On cleaning the body parts, one should do Aachamana ie sipping water three times facing east or north but not west or south , leaving out the right thumb and the forefinger as the other three fingers are bent while reciting the Maruja Mantras of ‘Aposhithaa mayo bhuvah taanaurjey tathaatana, Maheranaaya chakhshaye yo vah shivatamorasah/ Tasya bhajaayatehanah Usiteerava Maatarah, Tasma aranga maamavah Yasyakshayaaya jinvataah/ Aapojanaayata cha nah Om Bhurbhuvaassuvah/ Then saying Inam mey Gangey perform ‘Jalaalodana’ or swimming and Aghamarshana with the Mantras : Rutamcha Satyam cha abheedata tapasodiya jaayata,tato Raatrastra Jayatata tatassamudro Arnavah/ Samudraarnava vaadalhi Samvatsro Ajaayata, Ahoraatraani vidhadhviswasya mishato vashi/ Suryaa chandramasou Dhaataa yathaa purvamakalpayat Divam cha Prithiveem chaantariksha mathoswaha:/ This would be followed by the recital of Paapa Vimochana Mantra viz. Drupaadai vanmunchatu Drupaadai venmu- chaanaah, swinnasnaati malaadiva putam pavitreneyavanjyam Aapahshhuddhantu mainaaah / (May Paramatma cleanse up my ignorance and demolish my inexcusable sins just as a person is freed from a punishment rock or is profusely sweating and gets sanitised by His grace) as also perform Triraachamana and Tarpana: Tarpana is done with ‘Savyopaveeta’ first to Brahma and other Devatas, then with Upaveeta as a maala / garland around the neck to Dwaipayana and other Rishis and at the end with ‘Apasavyopa -veeta’ to Somah Pitruman, Yogmogiraswan, Agnishvaattaadi Pitaras. Pursuant to the snaanaadi at a river or water body, the Brahmana takes Punah Snaana at his house with hot water if need be reciting the Mantras viz. Shanno Devi, Aapah punantu, Drupadaadiva, Rutamcha and Aposhitha/ Griha snaanas might not repeat the Sankalpa-Aachamana-Aghamarshana-Tarpanas once again. Snaanaantara Vastra dharana: After removing the wet cloth with which the Snaanaas are done, a dry and white Vastra and Uttareeya are worn. Do not carry the left over wet vastra on one’s shoulders but his dress code is stateted to be incomplete without ‘Uttareeya’ and Underwear and no Brahma could perform Shrouta and Smarta Karmas without these. Snaana Vidhis: While Praatath-Maadhyhaanika-Saayam Kaala Snaanas are of Nitya or regular nature, quite a few naimittika snaanas are prescribed such as the Sparsha Snaanaas by touching Chandalas, Sutakaas or after deaths, Prasuti after births, Rajaswalas, Chitaas Kaashthas or burnt wood, dead bodies, or just born babies or touch of shadows. Chandalaadi Sparsha requires snaanas by ripple effect ie by way of transfer from person to person. Marana-Janma-Shraaddha-Janmadina-Asprushyataas require cold water Snaanaas. In the Nitya Snaana there may not be the restriction of having to perform Tarpana but taking meals after Nitya Snaana certainly calls for Upavasa Vidhis. Grahams and Sankrantis involve that bhojana without Naimittika Snaanaas would call for eight thousand Gayatri Japa. Even a mere touch of a dog, crow or chandala
would require Snaana and without it a meal would entail Upavasa for three nights. In addition to the Nitya Naimittika Snaanas, there is a need for ‘Kamya Snaanas’ or those Snaanas readying for Karyas in the observance of Amavasya, Vyatipaata, Ratha Saptami, Kartika-Maagha Snaanaas and so on. Further, there are ‘Gouna Snaanaas’ such as the following: Mantra Snaana is in the context of reciting the Mantras like ‘Apoohishtha’; Gaayatra Snaana is on account of Proksha – after Dasha Gayatri Japa; Agneya Snaana is smearing Bhasma from Homa Karyaas all over one’s body; Kapila Snaana is to perform ‘marjana’ all over one’s body with a wet piece of cloth’; Vishnu Charana Jala Snaana and Guru Paada Jala Snaana are self-explanatory. Incidentally, all these and such Gouna Snaanaas do bestow Shuddhi or purification but Shaddha Snaanaas do not yield the same kind of Shuddhi. Tilaka Vidhi: It is desirable to smear the Pratahkaala Bhu- Mrittika, Bhasma from Agni Homas, Gopi chandana, Tulasi Mula Sindhu or burnt Tulasi Root’s powder, Mrittika of Samudra-Bhagirathi Tata, etc.on one’s forehead, belly, chest, neck, right hand and ear by left hand, and vise-versa, back and back-bump while taking the name of Keshva on Shukla Paksha, Sankarshana in Krishna Paksha and Vaasudeva on the forehead. Bhasma Tripundra: Those Pavitraatma Maanavas who apply Tripundra Bhasma in the context of Shraaddhas, Yagnaas, Japaas, Homaas, Vaishwa Devaas, or Deva Pujaas are stated to be the conquerers of Mrityu.]

Shravanyaam praushtha padyaam vaapyupaakriya yathaavidhi, yuktashchandhaansayadeeyeeta maasaanviprodha pancharmaan/ Pushye tu cchandasaam kuryaad bahirutsjarjanaam dvijah, maaghashuklasya vaa praathe purvaahne prathamehahani/ or Brahmans -as also other dwijas-are to perform Upakarma on Pournamis of Shravana or Bhadrapada months and devote four months and half of ‘Vedaadhyayana’ diligently. Then at the Pushya Nakshatra of Pushya month or on Maagha Shukla Prathama forenoon he could formally leave the formal training of Vedaadhyayana with ‘Vedosrjana’ kaarya outside his place of residence for two days. After these days and nights of ‘Anadhyaya’, he is expected to recite Vedas in the Shukla Paksha days and Vedangas during the Krishna Paksha period diligently, regularly and as per proper pronounciation of ‘Chhandas’. But the recitation be avoided in the presence or the vicinity of the lower class of the Society and after the recitation especially in the forenoon, he should not sleep out of tiresomeness. The recitation be not resorted on such occasions when ‘Vedaadhyayana’ is prohibited and teaching of the recitation too is as per regulations avoided. During the rainy seasons as also when the sweep and sound of winds or dust makes the recitation inaudible, Vedaadhyayana be discontinued. Manu Brahma asserts that when ever lightning, thunder, meteor falls, and rains fall, Vedaadhyayana be not done till the hour of the occurrences of the hindrances on the next day. As these phenomena occur and after the homaagni is blazed then again vedaadhyayana is forbidden and so also when unseasional rains happen the previous night, or sounds of earthquakes or foul smells are experienced, when a corpse lies in the vicinity, when cries of distress are heard or even when crowds are around . While in water, at midnight, in the surroundings of excrements, in the state of impurity, or following a shraadha bhojana then too no recitations of sacred stanzas be recited. A vidwan Brahmaana three days ahead of a request for attending an ‘ekoddhistha’ shraddha or when the smell and stain of shaddha bhojana be there or when the King of the land is impure through births and deaths in his family or during elipses too would aviod Vedaadhyayana. During relaxations in bed, feet raised in lying or seated, when cloth is tied on body with blisters or body aches, having just eaten meat or food or during fog, arrow sounds are audible, during Sandhyaa twilights, pouram-amaavasyas, on fourteen and eight days of a month, during dust storms, red light skies, Jackals howl, dogs bark, donkeys bray, or camels grunt, in or nearby burial grounds, in cow pens, while wearing dress of intercourses or of receipt of funeral gifts, when there are surroundings of one’s neighborhood is robbed or put on fire, on receiving animals or gifts from shraddhas, Vedaadhyayana be discarded. ‘Anadhaaya’ is enforced at the time of Upaakarma, Vedotsarga for three days while on the Ashtakas and the nights preceding the heraldings of Rithus or Seasons for one day and night. Recitations of Vedas is also prohibited on animal-carriage rides, on trees, on water like boats, barren lands, camps, battle grounds, arguments, soon after eating, state of indigetion, vomitings, spills of blood and wounds. Another significant precaution of Veda Pathana is to refrain from the recitation of Rig-Yajur Vedas when ‘Saama gaana’ being sacred to Pitru Devas is in progress or interrupted as the latter has some impure sounds. Also Vedaadhyayana be not resorted to soon
after the recitation of Aranyakas of Vedantas. More over, Rigvedo devadaivatyo yajur vedastu maanushah, saamavedah smritah pitryastasmaat tasya ashuchir dhvanih/ or Rigveda is related and sacered to Devatas, Yajurveda to human beings and Saama Veda is relevant mainly to Pitru Devatas; hence the sounds of the purity differ accordingly. That is the reason why the learnedVidwans with the knowledge of all the three Vedas do daily recite Gayatri-AUM-and Vyaahritis in that order and then the texts of the Rig-Yajur-Saama Vedas. In any case, Veda -adhayayana ought to be interrupted for a full day and night, especially when cattle, frog,cat,dog, snake, rat and such species pass through the Guru-Sishyas. Also when either the Guru or Shishya is impure for whatever reason, then also Vedaadhayayana be certainly interrupted. This closes the Anadhyaaya Prakarana) 

(128-150) Amaavasyaam ashtameem cha paurnaamaseem ca chaturdasheem, brahmachaaree bhaven nityamapyaartau snaatako dvijah/ Na snaanamachared bhuktvaa naatu ro na mahaanish, na vaasobhih sahaajasram naaivjaate jalaashaye/ Devataanaam guroraajnah snaatakacharyaayosthathaa,naakramet kaamatasthaaayam babhuruno deekshatasya cha/ Madhyaandanineradharatrae cha shruadd -ham bhuktvaa cha saamisham, sandhyayarubhayaoshchaiva na seveta chatuspathath/ Udvartanamap a snaaman vinmure raktameva cha, shleshmishthytutavaantaani naadhiitihthet tu kaamatah/ Vairinaam nopaseveta sahaayam chaiva vatinirah, adhaarmnikam taskaram cha parasayaiva yoshitim/ Na heedrashamana ayushyam loke kim chaana chidaa yate, yaadrijsham purushayeha paradaaropan/ Kshatriyaam chaiva sarpm cha braahmanam cha bahushrutam, naavamanyataa vai bhushhnuh krishaanapi kadaa chana/ Etat trayam hi purusham nirdhedavamaanitam, tasmaadetat trayam nityam naavamanyataa buddhimaan/ Naatmaanamavamanyeta purvakabhirasamriddhibh, amrityoh shriyanamv e chhennainaam manyeta durlabham/ Satyam bruyaat priyam bruyaa bruyaaan marapyaapriyam, priyam cha nauanritam bruyaadesha dharmah sanaataanah/ Bhadram bhadramiti bruyaad bhtradramityeva vaa vadet, shushkavairam vivaadam cha na kuryaat kena chitha saha/ Naatikalyam naatisaayam naati madhyandine sthite, naajnaatenaa samam gachhennai ko na prishalaih saha/ Heenaangaanati riktaangaa naanintraan mritam bhavaahnaa/ Vidyaahenam vayodhikaan, rupadravina heenaanshcha jaatiheenaanshcha naakshipt/ Na sprihset paaninochhishto vipro gobrahmanaanaalaaan, na chaapi pashyedashuchih sustho jyotirganaanindriyavi/ Sprihstvaataanashuchir nityamadbhih praanaanupasprisheh, gaaatraani chaiva sarvaani naabhimit paanitalena tu/ Anaatutkhaan svaani khoanii na sprishedanimittah, roamaani cha rahasyaani sarvaanyevo vivarjaye/ Mangalaachaarayuktah syaat prayaataatam jitiendriyah, japeceha juhuyacchaiva nityam aagnimatandritah/ Mangalaachaarayuktah naanitam cha prayaataatmamah, japaama juhutaha cha vinipaato na vidyate/ Vedaevabhyasennityam yathaakaalamandritah, tam hyasyaahuh param dharmanupadharmonya uchyate/ Vedaabhyasaena satatam shauchena tapasaiva cha, adrohena cha bhutaanaam jaitam smarati paurvikeem/ Paurvikeem sansmaran jaitam brahmivaabhyasaye punah, brahmaabhyasaena chaajasramanantam sukhamashnute / Saavitraan shaantihoamanshcha kuryaat parvasu nityashah, pitreenshchaiva ashtaakaasvarcchennityamvatashtakaasu cha/

(A snaathaka dwija should refrain from approaching his wife for conjugal happiness on Amaavasyaas, Ashtamis, Pournamis, and Chaturdashis and certainly during her menses period. He should not take bath at midnights, after meals, during sickness, wearing garments, nor in pools without knowing their depths. He should also take care of bathing in the shadows of Deva Pratimas, Gurus, Vidwans, Kings, Dikshitas, and kapila cows. He should not spend too much of time at cross road areas especially at midnights, Sandhya timings, and after eating heavy funeral meals. He should carefully avoid stepping on ‘malamutra raktas’, spittings, vomits and impure water flows on the roads. He should ignore the sight of an enemy or his associates, suspicious characters and another person’s wife. Indeed there could be no end to worries
and even longevity in entering into conversation or contact with another man’s wife! Those who seek mental peace should never spurn kshatriyas, vidwans and much less tease a snake as there could be long standing vengefulness. Never resort to self-pity for one’s failures of life but keep on ever striving till the end of life. Satyam bruyaat priyam bruyaanna bruyaat satyamapriyam, priyam cha naanritam bruyaadesha dharmah sanaatanah/ or do always speak the Truth yet softly in a non-offensive manner and that precisely is the ‘Sanaatana dharma’ or the age old adage. Do keep passive and say encouraging words lest offensive tones never attract negativism leading to misunderstandings. Neither in the mornings nor in the daytime and evenings, do avoid the company of the lower class of the Society and even cross their pathways. At same time, never insult those of lower birth, with redundant and deficient limbs, nor the aged, the poor, unpresentable faces and figures. After taking food, never touch body parts, other Brahmanas, and Agni. Those Brahmanas with ill-health should refrain from touching cows, co-Brahmanas nor glance at Surya on the sky. In case by mistake the Brahmanas in ill-health touch the body parts, then they should perform ‘aachamana’ or sip water and sprinkle water on the eyes and all over the body, especially the naabhi or navel and the secret parts by way of ‘prayaschita’ or atonement. In fact even the persons of health should touch the parts very rarely. In fact, one should be of auspicious habits of cleanliness and of self control of limbs and senses ever engaged in Japa-Tapa-Homa Karyaas with the least possible ill health. Duty consciousness of daily rituals, constant observance of Veda Pathana, maintenance of austerities, ‘ahimsaacharana’ and an under current of truthful existence should not only ensure ideal physical health but of enormous of fulfillment of life. Saavitraan shaantihomaanshcha kuryaat parvasu nityashah, pitreenshaiva ashtakaasvarchainnityamanvashtakaasu cha/ or Brahmanas are required to recite Savita Devata Mantras and Shanti Patha and perform homa karyas on Amavasyas and Pournamis as also the festival days besides on the ashtami navami days of Hemanta-Shishira Rithis In favour of Pitru Devatas, quite apart from daily Veda Pathana and routine duties each day. Besides maintain non-controversial demeanor and speech with no scope for arguments, do avoid bad elements and low class at any cost both the day in and day out.

(151-174) Duuraadaavasathaan mutram duraat paadaavasechanam, uchishtaamaniishekam cha duuraadeva samaacharet/ Maitram prasaadhanam snaanam dantadhaavanamanjanam, purvaahna eva kuryita devataanam cha pujanam/ Daivataanyabhigachchet tu dhaarmikanshcha dvijottamaan, Ishvaram chaiva rakshaarthanam guruneva cha parvasu/ Abhivadayed vriddaanshcha dayaaachaivaasanam svakam, kritaanjali rupaaseeta gachhatah prishhatonviyyaat/ Shrutismrityoditam samyag nibaddham sveshu karmasu, Dharmamulam nisheveta sadaachaaramatandritiitah/ Aachaaraat labhate hyaayur aachaaraaraa deepsitaah prajaah, aachaaraad dhanamakshayyam aachhaaro hantyalakshanam/ Duraachaaro hi purusho loke bhavati ninditah, duhkhabhaagee cha satatam yvaadhitolpaavyureva cha/ Sarvalakshhana keenopi yah sadaachaaravaannarah, shraddhaanoniisyaahcha shatam varshaani jeevati/ Yadh yat paravasham karma tat tad yatnena varjayet, yat yadaattamaavasham tu syaat tat tat seveta yatnatah/ Sarvam paravasham duxham sarvaamaavasham sukham, etad vidyaat samaasena lakshanam sukhaduukkhyahoy/ Yat karma kurvastosya syaat paritoshontaraatmanah, tat pratatena kurveeta vipareetam tu varjayet/ Achaaryam cha pravaktaaram pitaram maataram gurum,na heensyaad brahmanaan gaashcha sarvaan shchaiva tapasvinah/ Naastikyam vedanindaam cha devataanaaam cha kutsanam, dvesham dambhaa cha maanam cha krodham taikshanyam cha varjayet/ Parasya dangand nodyacchet krudddho nainam nipaatayet, anyatra putraatschishyasad vaah shishyartham taadrayet tu tau / Braahmanaayaavaguryaiva dvijaattirvadhakaamyayaa,shatam varshani taamisre narake parivartate/ Tuadayitvaa trinenaapi samraambhaatmatipurvamkam, ekavinshatimaaththo paapayonishu jaayate/
(Feet need to be washed with water after ablutions, remnants of food and so on a little away in the house of a Brahmana’s residence. Riddance of unclean material, physical cleanliness, bathings, cleaning teeth are the major inputs of the house as significant as Devataarchana, homa prakriya and so on in the mornings of each day. Having thus attended to the morning duties, visits to Yagjna shaalaas, congregations of Vidwaans, Deva-Guru darshanas are called for especially on festival days. When elders visit the house, polite and unobtrusive welcome be observed by offering greetings and suitable seats with veneration of folded hands, converse politely and keep distance behind. ‘Sadaachaara’ or the approved traditional conduct be observed with guests and others and that demeanor would surely beget desirable offspring, well being and fulfillment, while destroying signs of inauspiciousness and discontentments. Such disciplined life as per approved norms should certainly pave way to longevity too. Those Brahmanas who slip into ‘Duraachaara’ are subjected to defame, constant illnesses, poverty and shortened lives.

Sarvalakshana heenopi yah sadaachaaravaannarah, shraddhaanonasuyashcha shatam varshaani jeevati/ or those who follow the traditions of the most virtuous and the devoted without counting the blemishes and shortcomings of others shall indeed reap total contentment and live for hundred years plus, though be poor and ever wanting. Those who are under the control of others and not free to act on the paths of virtue on their own volition and conduct, might be rich in material happiness but those otherwise might not be rich but truly reap harvests of morality and spiritual satisfaction. *Yat karma kurvatosya syaat paritosho -ntaraatmanah, tat prayatnena kurveeta vipareetam tu varjayet/Achaaryam cha pravaktaaram pitaram maataram gurum,na heensyaad brahmanaan gaashcha sarvaanschaiva tapasvinah/ or he who intends to perform the act of dharma needs to clear and satisfy his ‘antaratma’ or the inner conscience with sincere effort and never even think of the forbidden acts. Never hurt the Acharya who teaches Vedas and Scriptures, nor the parents, Guru, Brahmana, cows and a Tapaswi and as a general rule any other human or other beings. Never also interact with ‘naastikas’ or atheists, those critical of Sacred Scriptures and Devas, who are habitually argumentative, boastful, self-opiniated and ever spiteful. However, do interact and even admonish or even punish one’s own progeny or disciples only by way of correcting them for reformation. Any dwija mortally hurting a person of virtue would at the close of his life would wander for long in ‘Tamistraandha naraka’. By physically hurting any being out of anger due to jealousy or vengence, the person concerned is certain to give birth to repetitive sinful wombs twenty one times. The victim of such act of violence no doubt suffers extreme pain but each particle of blood so spilt over would cause the perpetrator of violence to be eaten by dogs and wild animals in successive births. Hence the warning that a man of wisdom should refrain from hurting a Brahmana even with a blade of grass out of anger causing a flow of blood drops. *Adhaarmiko naro yo hi yasya chaapyanritam dhanam, himsaaratashcha yo nityam naihaasau sukhamedhate/Those who live with vices and earn riches by violence could never be peaceful and happy. As the passage of time turns along, there would certainly be reversals of
fortunes in the same life time by those who might also be wicked or even otherwise. As in the case of crops or cows, there would be a lapse of time for reaping food grains or yielding milk to cut the roots eventually and hence the adage stating: ‘as you sow, so you reap’. Retribution of justice would either fall on the sinner himself or the following generations.

(175-203) Satyadharmavritteshu shauche chaivaaramet sadaa, shishyaanshcha shishyaad dharmenta vaagbaahudarasanyatah/ Parityajedarthakaamau yau syaatam dharmaanvarjitaau, dharmaam chaas-pyasukhoodarkam lokasankrushtameva cha/ Na paanipaadachapalo na netrabhapalamoiru, na syaad vaakchaplalashchaiva na paradohkarmadeehecha/ Yenaasya pitaro yaataa yena yaataah pitaamahaah, tena yaayaat sataam maargam tena gachh Hanna rishyate/ Ritvikpurohitaaachaaryaair maatulaatithi sanshritiitah, baalaviddhaaturairvaidyairjnaataisam bandhibaadhavahaah/ Maataapitr hbyaam jaameebhirhraatraa putrena bhaaryayaa, duhitraa daasavargena vivaadam na samaacharet/ Etairvivaandaanah santyajya sarvapaapaih pramuchyate, etairjitaishcha jayati sarvaantaadamaanmaa grihee/ Achaaryo brahmlokaishah praajaapatey pitaah prabhuh, atithivindralokesho devalokasya chartvijah/ Jaamayopasarasaam loke vaishvadevasya baandhavaah, sambandhino hyapaam loke prithivyaam maattrimaataulau/ Akaasheehaastu vijneeya baalaviddhakrishaatturah, bhraataa yeshtah samah pitraa putrAAH vaakaa tanu/ Chaayaa sva daasavargascha duhitaa kripanam param, tasmaad etairadhikshiptah sahetsaasanvarah sadaa/ Pratigrapahasamarthapi prasangam tatra varjyet, prati gra-ahenahasyaasbru braahmam tejah prashaamyaati/ Na dravyaamamavijnayaaaya vidhim dharmnay prati grahe, praajnaah pratigrahama kuryaadavaseedannapi kshudhhaa/ Hiranyam bhumimahsvam gaamaan vaasastilah ghritaam, pratigrihmanavidvaantaah baismeebhavati daaruwat/ Hiranyamayauyamanna cha bhuroshchaapyo -shatastanum, ashvaashchaksastuvaah vaasoo ghritaam tejasiti laah praajah/ Atapaastvanadhyyaanah pratigrarahurchirdvijah, ambhasyashmaplenaiva saha tenaiva majjati/ Tasmaadavidvaanah dibhiyaa yasmaat tasmaat pratigrahaat, svalpakaapavividvaanah hin panee gauriva seetadit/ Na vaaryapi prayacchet tu baadalavratvike dvije, na bakavratike paape naavedavadi dharmaavit/ Trishvapyeteshu dattam hi vidhinaaparryijitam dhanam, daaturbhavatyanaarthaaya paratraadatutarevah cha/ Yathaav plavenopalaah nimajjayuadake taran, tathaah nimajjatodhastaaadajnaa daatirprateechhakau/ Dharmadhvajee sadaa lubdhashchaishah prajaapataa lokdambakahh, baalaviddhatra kneyo himrrah sarvaabhi sandhakah/ Adhodrishtir -naishkritikah svaarthaasadhaanatatparah, shatho mithyaavineetashcha bakavratachteh dvijah/ Ye bakavratino vipraa ye cha marjaaralinginah, te patantyandhataamisre tena paapena karmanaa/ Na daatsmaarahpadeshaa paapam krivaa vratam charet, vratena paapam pracchaaadya kurvan streehsurdadambhanam/ Prettyeha chedhrishaa vipraa garhyante brahmavaadibhii, chadmanaa charitam yachchaa vratam rakshaanii gachchhati/ Alingeel lingiveshena yo vrittimupapeevati, sa linginaam haratyenastir yagyonau cha jaye/ Parakeeyanipaneshu na snaayaad hi kadaa chana, nipaanakartu shnaatvaa tu dushkritaa shaa lipyate/ Yaamashyaasanaanyasya kupodyaanagriraahani cha, adat taanyuparyajnaa enasah syaat tureeyabhaah/ Nadeeshu devkhaaateshu tadaageshu sarahsu cha, snaanam samaacharenntiyam gartarpasravaneshu cha/

(That is why the Brahmana as a follower of Sanatana Dharma should always instruct his students of the rudiments of Dharma as Satya-Dharma-Sadaachaara-and Shoucha besides practise to perfection of vaani or speech, hands or restrained action and ‘udaara’ or belly by way of food habits; Satya bhashana, Satpravartana and Saddhbojana are the three phased ingredients of dharma. ‘Dharma Rahita Kaamaarthas’ or earning for the self and family besides fulfillment of desires are futile as also lead to sorrow and discontentment to the self, family and progeny. However ‘Daana dharmas’ should lead to harvesting dividends for him, family and generations next, even as they might involve sacrifices and hardships.)
Wasteful labour without ‘samyamana’ or self control and regulation of limbs viz. karucharana kritam vaakkkaayajam vaa maanasikam vaa aparaadham be avoided at all costs, besides falsehood and impairing others. The path of virtue as followed by the forefathers and of ancestors be chosen always. Never ever antagonise or even hurt Ritviks, Purohits, Acharyas, Maataapitas, Atithis, Sanyasis, Children, patients, uncles and aunts, physicians, in-laws, grand fathers, and elders in general nor quarrel with parents, sisters, brothers, sons and daughters and servants. Once a householder could endear his near and dear, they are certain to win over the universe! This is so as once attaining domestic peace the world seems peaceful and purposefully too. Further: Acharya brahmalokaishah praajaapatye pitaa prabhuh, atithistvindralokesho devalokasya chartvijah/ or Acharya is like Brahma the Master of Vedaloka, Father is like Prajapati, Atithi is the Master of Indraloka itself and Ritwija is like Deva loka. Sister and daughter-in-law and such female relatives are like of the Sacred women like those of Apsara loka, maternal relatives are like of Vaishwa deva loka, Sambandhis are as of Jala loka as weddings over that of waters, mother is like Bhu loka and Maternal Uncle is likened to one’s own master whose kindness tends to make one exist. Infants, aged persons and the sick are called the masters of Aakasha, Jyeshtha bhraata is as good as father himself while one’s wife and offspring are of one’s body itself. Daasa varga or close servants are like one’s own shadows, and daughter is stated as the esteemed being of soft affection and even her critical words and actions are smiled away with patience and tolerance. Even while one’s achievements and intellect might entitle him to accept gifts, a true Brahmana would rather not condescend to accept them since the glory and dignity as represented by divine light might get dimmed or even put off. Such offers of gifts might even defy his hunger and poverty! Hiranyam bhumimashvam gaama nmam vaastilaan ghritam, pratigrihnannavidvaanstu bhasmee bhavati daaruvat/ or Avidwaan or a truly learned vidwan tends to decline suvarana, bhumi, animals like horses, cows, vastra, food material, tila, ghee and so on since all such ‘daanas’ are likened to butnt wood. Suvarna and Anna burn off longevity, bhumi and cows burn off one’s own body, ashvas burn one’s eyes and eyesight, vastras the skin itself, ghee and tilas burn off the brightness of the body! There indeed are a plethora of undeserving Brahmanas who neither observe austerities nor versatile in Vedas and Scriptures but are anxious to grab gifts but both the donor and the recipient would certainly sink into narakas just as a boat made of stone in water would and as a cow in deep mud! Persons who are nor conversant with basic tenets of Dharma or those pratinitters of Betal Vrata or Baka Vrata or unvedic sacrifices or merely or dealers of intoxicants be kept at arm’s length and not given even a glass of water in their intrusions at home or otherwise. Even earnings of virtue once given in charity to any such categories aforementioned could lead to obstacles in Para Lokas after death; in such instances, ignorance is not excusable as surely leads to the sinking of a boat with stones even with a flag of virtue! Under the garb of ‘Dharmadhwaja’ or of the flagship of virtue, some persons of hypocrisy like cats on walls tend to perform vicious Vratas consciously like Betala and Baka. Such wicked persons are the personifications of sin, vengeance, selfishness and vanity who invariably fall into Andhamishra Naraka soon at the close on their deaths. Beware indeed of such dishonesty who pull down themselves and pull the victims like strees, low caste, stupid and the innocent too. The perpetrators of such activities after deaths reach straight to Rakshasatwa or of demonish features. He who dress up and behave like vidyathis but not indeed real students and cheat the public for receiving food and gifts are reborn in subsequent birth as animals. Even in the case of constructing tanks out of benevolence of others, once a person with blemishes such as organising evil-oriented vratas, then too a part of the guilt that is carried by them would necessarily tainted by the persons of virtue. The latter even by sharing a vehicle, or seat or bed, waterwell, garden or house would have to carry one-fourth of the flaws. That is why one should take baths in natural springs of water, or sarovars, streams and rivers.)
Yamaan seveta satatam na nityam niyamaan budhah, yamaan patatya kurvaano niyamaan kevalaan bhajan/ Naashhtrottayataate yajne graamayaajikile tathaa, striyaa kleebeena cha hute bhunjeta braahmanah kva chit/ Ashleekametat saadhunaam yatra juhvatyamee havih, prateepa metod devaaanam tasmaat tat parivarjyeyat/ Mattakruddhaatuuranaam cha na bhunjeta kadaa chana, keshaa keetaava -pamnam cha padaa sprishtam cha kaamataah/ Bhrunaghna -aveekshitam chaiva sanspri shtam chaapuyadakayyaara, patatrinaavaaleedham cha shunaa sanspriishtameva cha/ Gavaa chaaannam upa ghraatam ghushtaannam cha vishshhataah, ganaaanna ganikaannam cha vidushhaa cha jugupstimaam/ Stenagaayanayoshchaannam takshhno vaardhushikasya cha, deekshitasya kadaryasya baddhasya nigadasya cha/ Abhishastasya shandhasya punschchalyAa daambhikasya cha, shuktaam paryushitam chaiva shudrasyocchishtateva cha/ Chikitsakasya migayoh kuravasyochhhista bojohinah, ugraannam sutikaannam cha paryaachaaantamanirdasham/ Anchritam vrittah maansama veerayayash cha yosithah/ dvishadannam nagaryannam pattaaannamavakshutam/ Pishunaarr itinosh -chaaannam krutvikrayina stathaa, shailushatunnavaayaannam kriithaghsyaannahmeva cha/ Karmaaarsya nishaadasya rangaa vataarakasaya cha, suv 區akarturvenasya shastravikrayina stathaa/ Shvavataam shaudikaanaam cha chailaninrjeekasya cha, ranjakasya nrishansasya yasya chopapatir grihie/ Mishyanti ye chopapatim streejitaanaam cha sarvasha, anirdasham cha preetaannamatushitikarameva cha/ Raajaannam teja aadatte shudraannam brahmavarchasam, aayu suvarnikaaraannam yashashchharmaavakartinaah/ Kaaraakannam prajaam hanti balam nirmeen cha, ganaaanna ganikaannam cha lokebhiyah parikrintati/ Puyam chikitsakaannaam punshchalyaatvannamindriyam, vishtaah vaardhushi -kasyaannam shastravikrayino malam/ Ya ete.anye tvabhojyaannaah kramahah parikeeritisah,teshaam tvagasthitaan manaadantyaannam maneeshinah/ Bhuktraaontamaysyaannahnammatyaa kshapanam tryaham, matyaa bhuktraaacharet kriekhram retovinmuntrameva cha/ Naadyaatshudraasya pakaannam vidvaanaa shraudhduhdino dvijah, aadadeetaaannamevaa smaadavrittaave karaatrikam/ Shrottriayasya kadaryasya vadaanyasya cha vaardhusheh,meemaansitvobhayaah devaah samannannam akalpayan/ Taan prajaapatirahaatiyaa maa kridhvam vishamaam samam, shraddhaputam vadaanyasya hatamashhradhyetarayat/ (Yamaan seveta satatam na nityam niyamaan budhah, yamaan patatya kurvaano niyamaan kevalaan bhajan/ In fact,Vidwaans always observe ‘Yama’ or self control as also the do’s and dont’s of moral regulations. [ Yama is annotated as: ahimsa, truthfullness, non-stealing, Brahmacary or celibacy, and Aparigraha and Niyamas are shoucha or cleanliness, santosha or contentment, tapsa or meditation, swaadhyaya or study of Sacred Scriptures, and Daiva chintana. Indeed both Yama and Niyama always hand in hand. In fact there are various versions of Yama-Niyamas from different sources: a) Aanrushyamshansyam kshamaa satyamaahimsaa damananaspruuhaa, dhyaanam prasaado maadhryamaarjavam chayamaa dasha/ or Straightforwardness, Truthfulness, forbearance, non-violence, self contol, stealing, meditation, calmness, and sweet demeanor are the five types of Dama. b) Ahimsaa satyaavachanan brahmachryam-askalkataa, asteyaamiti panchate yamaachopavataaanisha/ or Ahimsa, Satya bhashana, Brahmacharya, falsehood, thieving are the five principles of virtue . c) Shouchamiyaa tapodaanam swaadhyayopasya nighrahou, vratopavasaasu mouunaa cha snaaanma cha niyamaa dasha/ or Shoucha, Yagna,Tapas, Daana, Swaadhyaya, Control of Limbs and Senses, Vrataas, Fastings, and observance of silence and Snaana are the ten Niyama. d) Akrodho guru shushrashaa shocharaahaara laaghavaam, apramaadishcha niyamaaah pancharaopavataaanicha/ Refraining from short temper, Guru seva, Shoucha, Limited meals, and Composure of high spirits or excessive joy are five ‘niyamas’] Vidwaans do abstain from bhojana at such yagnas in which Acharyas are not experts in Vedas, Adharyus are with no
knowledge of Scriptures in the villages or townships, or dominated by women and eunuchs. In fact accepting bhojanas in such Agni karyaas would not only be appreciated by and lead to bad fortune as also displease Devas. Moreover, food served by persons of intoxication, anger and haughtiness, or with uncouth hair full of insects or sick persons or touched by feet intentionally be never accepted. Never accept such food touched or even seen by killers of Brahmans, women in menses period, pecked by birds, smelt by cows, sniffed by dogs, general invitees, women of questionable character, thieves, musicians of low class, carpenters, users, misers, jail birds, frauds, the accused, left overs overnight, enemies, persons of habitual falsehood, blacksmiths, hunters, stage actors, goldsmiths, weapon dealers, dog trainers, washermen or women, dyers, paramour co-existers and so on. Sneezed food, of Ashuchi, bad smell and taste or with skin-bone-hair be discarded straightaway. [ Dharma Sindhu states: \textit{Udakyaamapi chaandaalam shwaanam kukkutamevacha, Bhjuano yadi pashyeta tadannantu parityajet/} (While taking the food, if one comes across a woman in menses, a chandala,a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lassan calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying \textit{Rouravey puya nilaye Padmaarbuta nivaasainaam, Praaninaam sarva bhutaanaamakshaya mupatishthhatat/} In case such forbidden food is consumed unwittingly, fasting for three days be performed and conscious consumption would require the observation of Kriccha Vrata; this vrata ought to be done in the case of mala-mutraadi nishedhas. [Paraashara Smriti is quoted : \textit{Krucchhe devayutanchaiva pranaayaama shatatrayam, Punya teerthem naardra shirah snaanam dwadasha sankhyayaa, Dwiyojanam tirha yaatraa krucchamevam prakalpitam/} (The Kruccha Vrata comprises Gayatri japa ten thousand times, a dozen snaanas with shaven head in Punya Tirthas atleast of two yojana radius. Essence of Dharma Bindu is quoted: ‘Praajaapatyaa kricchaa praaaschitta’ as Manu prescribes states: \textit{Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatyam charan dvijah/} ‘A dvija who undergoes this procedure has to observe it for three days with ‘ dina bhojana’, three days ‘saayam bhojana’, another three days of ‘ayaachita bhojna’ or unsolicited meals and finally no bhojana for three days in a go’. ‘Paada kricchaa praaaschitta: Yagyavalkya Muni prescribes: \textit{Eka bhuktena naktena tathaivaayaachitena cha, Upavaasaenachaiken naadah kricchha parikettaat/} (Eating once in the night on the first day, another night of unsolicited bhojana and the third night no meal at all is called Paada kriccha vrata.) Ardha kricchaa praaaschitta: Parashara Muni: \textit{Navaahamati kricchhayaat paanipuranaa bhojnah, Tritraatra mupavaa seesyaadati Kricchaashya uchyaate/} (Eating fistful bhojana for nine days, then fasting three nights is termed Ati kriccha) Bodhaayana describes Kricchaa kricchaa praaaschitta: \textit{Ababhaksha striyahaanetaan vaayu bhakshastatah padam, Esha Kricchhaati kricchhastu vigneyassoti paavanah/} (For three full days one should survive on water only, and another consequent three days ony vaayu bhakshana is defined as Kricchaati kricchaa praaaschitta). Learned Brahmanas are aware that while cooked food by the low class of persons who perform no shhraddhas , he might as a means of subsistence could accept raw grains adequate for a day. A miserly yet shrotiya brahmana and a liberal usurer are delared as equal in their attitudes; but Prajapati declared that it
would be improper to weigh on balance the two alternatives as the usurer follows the professional faith and belief as inherited while the miserly brahmana lacks faith and belief despite the Sacred duties prescribed to a Brahmana!

(226-260) Shraddhayeshtam cha purtam cha nityam kuryaadatandritah, shraddhaakrite hyakshaye te bhavatah svaagatairdhanaih/ Daanadharman nishevetra nityamaishthikapauritikam, paritshtena bhaavena patramasaadya shaktithah/ Yat kim chidapi daataavyam yaachitenaanasuyaya, utpatsyate hi tat paatram yat taarayati sarvatah/ Vaardhastripiimapaapnoti sukhamakshhayamannadah, tilapradah prajaamishtaan deepadash chakshuruttam/ Bhumido bhumimaapnoti derghamaayuirhanyadah, grihadogryaani veshmaani rupyado rupamuttamam/Vaasodashchandrasaalokya mashvisaalokyam ashvadah, anaduhah shriyam puraasahtam godo bradhnasya vishtapam/ Yaanashhyaapradro bhaaryaam aishvaryamabhayapradrah, dhaanyadah shaashvatam saukhyam brahrmdo brahmaasaarshtitaam/ Sarveshaameva daanaam brahmadaanam vishishyate, vaaryaagnamakeevaaasaas tilakaanchana sarpiirshaam/ Yena yena tu bhaavena yad yad daanaam prayachhati, tat tat tenaiva bheavena prapnoti pratipujithah/ Yorchitam pratigriinhaati dadaayarchitameva vaa, taavubhau gachhatah svargam narakaam tu viparyaye/ Na vismyeta tapasaa vadedishvaa cha naarntamaa, naartopyapavaded vipraanmaa dattaava pariiketreat/ Yajnonritena ksharati tapah ksharati vismyayaat, aayurvipraapavaadena daanaam cha pariikertanaat/ Yatra ksharati sanchinuyaa valmeevakamiva puttikaah, paralokasaahaayaartham sarvabhutaanaypeedayan/ Naamatra hi sahaayaartham pitaa maataa cha tishthatah, na putraadaram na jaatirdharmastishthathi kevalah/ Ekah prajaayate jantureka eva praleeyate, ekonubhunkte sukritameva eva cha duskhritam/ Mritam shareeramutsrijiya kaashthhaloshtasamam kshitaa, vimukhaa baandhavaayaanti dharmaamauvanagachhati, tasmaad dharmaa saahaayaartham nityam sanchinuyaatchchanaah, dharmena hi saahaayena tamastarati dustaram/ Dharmapradhaanam purusham tapaana hatakilbismah, paralokam nayatiyasheu bhaasyvam khashareerinam/ Uttamaairuttamairnityam sambandhaananacharet saya, nineeshuh kulamtrkarsa madhamaaanadhamaan styajet/ Uttamaaanuttamaaneva gacch heenaanstu varjayan,braahmanah shreshhtataameti pratyaavaayena shudrataam/ Driddhaakaree mridurdaantah krurakaachaaraairasana vasan, ahinsro damadaanaabhyaamay jayet svaargam tathaavratah/ Edhauvadakam mulaphalamamamabhyyayatam cha yat, sarvatah pratigrihneeyaan madhvaataabhiyaa dakhinaah/ Ahritaabhyyudyataam bhikshaam purastaadaparchoditaam, mene prajaapatarigraahyaamapi duskhkritamanah/ Naashmuti pitarastasya dashavarshaani pancha cha, na cha havyam vahatvyagnir yastaamabhyyavamanyante/ Shyayam grihaan kushanama madhaanaanapah pushpam maneendadhi, dhaanaa matsyaan payo maamsam shaakaam chaiva na nirnudet/ Gurun bhriyatah shchojirshhannarchishyay devataaatithea, sarvatah pratigrihneyaan na tripyet svayam tatah/ Gurushu tvabhyyateetesu vinaya vaa tairgrihe vasan, atmano vrittishnich vriihneeyaat saadhutah sadaa/ Ardhikah kulamtri cha gopaalo daasanaapiita, ete shudreshu bhojyaanam yaashchaatmaanam nivedayet/ Yaadriisho.asya bhavedaatmaam yaadriisham cha chikershitam, yathaa chaupacharedenam tathaatmaanam nivedayet/ Yonyathaa santamatamayathaa satsa bhaashate, sa papakriittamo loke stena atmaapahaarakah/ Vaachyarthaa niyataah sarve vaangumlaa vaagvinith srutaah, taanstu yah stenayed vaacam sa sarvasteyakrirnaraah/ Maharshiipitirdevaaanaam gatvaanrinyyam yathavidhi, putre svarvamsamaasaya vasen maadhyaasthyam aashritah/ Ekaakee chintayennityam vivikte hitamaatmanah, ekaakee chintayaano hi param shreyodhigacchath/ Eshauditaa grihasthasya virrittviprasa shaashvati, snaataka vratakalspaah cha sattvavridhidhikarah shubhaah/ Anena vipro vrittina varytan vedaashastravi, vyapetakalmsha nityam brahmaoloke maheeyate/
Prajapati’s sincere advice to Devatas would be to make an appeal to Vidwan Brahmanas that yajnas and works of daana-dharmas be intensified with commitment and total faith with their rightful earnings to reap akshaya phala or unending fruits but *parishushtena bhaavena paatrmaasaadya shaktitah* or by ensuring that the recipient of the charity would so deserve. Once so given away even a trifle but as per one’s ability without grumbling would bestow satisfaction to both. The taker of food is relieved of hunger but the giver yields ‘tripiti’; til daan gives good progeny, charity of deepa or lights yields good eyesight, bhudaaan results in multiple gains of bhumi, longevity for sувana daan, griha daan yields excellent palaces and charity of silver results in body shine and charm. Vastra daana, ashwa daana, go daana results in Chandra loka, ashva daana of the worlds of Ashvini Devas, and godaana the Surya loka respectively. Charites of bulls or oxen would bestow good fortune while of carriages and beds result in a beautiful wife. Abhaya daana or offering safety yields fortunes and Kingdoms while dhaanya daana bestows life’s fulfillment. Daana of Vidya and of Vedas helps attainment of Brahma loka. Indeed daanas of jala, anna, go, vastra, tila, suvarna excels all as compared to Veda daana. The manner and shraddha in which the charities are given enhances double of the returns. While respectful offerings and reciprocations lead both the parties to swarga loka and any infringement in the give and take leads to negative lokas. No brahmana should boast of austerities nor perform sacrifices like yagjna karyas in vanity as the results would never be positive but end up in falsehood and negativism. Never speak ill of Brahmanas despite their attitude and action, nor display one upmanship and vanity. Having executed daanaas to one’s satisfaction, there is no need to boast and publicise. *Yajnonritaena kshanati tapah ksharati vismayaat, aayurvedaapavaadena daanam cha parikeertanaaat/ Dharmam shanaih sanchinuyaad valmeekamiva puttikaah, paralokasaahaaartham sarvabhuutaaanyapeedayan/ Exaggeration tends to suffer the result of sacrifices and meditation, unwanted criticism of vidwaan brahmanas affects health and longevity while self publicity erodes into daana mahima; one needs to refrain by tormenting insignificant beings and seek to enhance the volume and value of dharma to one’s own credit like an ant’s course up to hilltop. Indeed to help could forthcome by parents, relatives and close friends: *Ekah prajaayate jantureka eva praleeyate, ekonubhunkte sukriritameka eva cha dushkritam/ Only one lonely Self is born and dies and has to reap his or hers fruits of ‘karma’ and the resultant deeds. Once the light of life is put off and the relatives return with the body burnt by wood into ashes, the account of Dharma alone remains to let the Soul travel up and down. Dharmapradhaanam purusham tapaaah hatakilbisham, paralokam nayatyaasha bhaasvantam khashareerinam/ or a person soaked in nobility and virtue is destined to accomplish mukti and totally keep himself away from all the paths even remotely connected with vice and dedicate himself to the rudiments as also nuances of dharma and dharma alone. Illustrious persons alone could mount the most difficult mountains of purity and self control conditioned by innumerable temptations of natural pulls and pressures of Kaama krodha proverbial enemies and value added by satkarmas or austerities and sacrifices; only such exemplary Beings face death with a smile and get radiant and celestial clothing wrapped in their ethereal physiques. Indeed it could be only possible only for a superior and learned Brahmana in the pure sense of supreme morality who is qualified to scale such heights supassing and dismissing the far lower levels of Jeevatva! Driddhakaaree mrudurdaaant kruraachaarairasang vasan, ahinsro damadaanaabhyaan jayet svargam tathaavrataah/ Only those who who possess high-resolute mindedness , unmoved by flippancies, strong and decisive concentration, will power and rigorous practice are able to control physical and sensory organs are qualified such ‘sthita pragjnata’. An exceptional Brahmana who is in need of water, roots and fruits, agni, and minimal food subsistence is the only qualified for such status. Lord Prajapati is stated to have declared that such alms could be accepted even from a sinful person provided there is pressing demand and ready and voluntary donor. Indeed those
grihasthis who do not offer shraaddha to pitrus for fifteen years and perform vaishwa deva are not qualified to accept charities but insult pitrus and Devas. At the sametime, the most needy brahmanas despite their shortcomings might retain if voluntarily, certain exceptional items like bed, house, kusha, gandha, water, flowers, milk, curd and vegetables for sheer upkeep and even marginal worships due to their family background. In the event of loneliness and if his preceptor is no more, Sadbrahmanas should accept from co brahmanaas only. Normally certain professions like labourers, cow-herd keepers, barbers, or bonded workers are assumed by the service and low class but in the case of absolute exigency for sheer subsistence Brahmanas too might accept such roles yet not contradictory to the basic principles of a Brahmana; may even be a slave but never as a thief and criminal. Yonyatha santamaitmaanyatha satsu bhaashate, sa papakrittamo loke stena aatmaapahaarakah/ Vaachyarthaa niyataah sarve vaangmulaa vaagvinih sritaah, taanstu yah stenayed vaacham sa sarvasteyakinnarah/ (Whoever of Brahmanas might endure insults from other caste persons but never be dishonest and let not his speech and language be stooped to that of low class and more so his fundamental principles becoming of a Brahmana like Satya Vadana and Satpravartana and that of adapting the tone and conduct of a low class of the Society, especially of the habits of dishonesty and thieving. Even in that stage of servantship of yet uncoming of a Brahmana, one should never be unmindful to neglect his fundamental responsibilities like defraying his indebtedness to Pitru ganas and to Devas; such duties are as important as family concerns and filial duties. Being clear of own conscience, a true Brahmana under duress and stress should sit and meditate alone, as true introspection leads to nearness to the Eternal Truth and salvation consequently. Eshaudita grihasthasya vrittirviprasya shaashvati, snaatakavratakalpashcha sattvavriddhikarah shubhah/ Anena vipro vritttena vartayan vedashastravi, vyapetakalmasho nityam brahmaa koke maheeyate/or so stresses a a shrotriya brahmana ever practising his duties regularly and consciously, that whosoever of his sacred duties should certainly observe and fulfill totally should be an ideal candidate for attaining Brahma loka!)

[ Essence of Dharma Bindu released by kamakoti.org/articles as also by google, excerpts on Grihasti Dharmas are hereunder: Grihastu dayaa yukto dharmameva anuchintayet, poshya vargaartha siddhyartham 2nyaayavartaa su buddhiman/ (Parashara states that Grihastis or house holders should be always engaged in compassion, just conduct and observance of virtue as also the upkeep of the family members on the path of worthy upbringing, training and justice) Nyaayopaarjita vittena kartavyam hyata rakshanam, Anyaayena tu yo jeevat sarva karma bahishkrutah/ (The Grihasti is never ever to deviate from the practice of living with well earned money within his means and maintain his family with uprightness being aloof of undeserving temptations of life) Vivaahena pitrunarchan yaginardevaam stataaattheen annaimuneemscha svadaayayairapatyena prajapatheem, Balinaahiva bhutaani vatsalyenaakhilam jajat, Prapnoti purusholokaan nijakarma samarjitaan/ Bhikshaa bhujantuyektehit parivraabrahmachaarinaah, Tepyatraiva pratishthante gaarhaashtyam tenaaiyparam, Yastu samyak karotyevam grihastah param vidhim, Svadharma bandhamuktosao lokaamaapnotyanutamaan/ ( Once wedded, a house holder should take up the responsibility of satisfying Pitru devatas; Devatas by yaginas and sacrifices, bhojanaadi facilities to Atithis, by svaadhyaya make Munis happy, by progeny with Prajapati, Bhutas by Balis,and the entire Society with rapport and good will. By observing these duties a householder would certainly attain higher lokas. Grihasthashrama is ideally blessed to help the begging Parivrajakas to satisfy their hunger as also help Brahmacharis, besides performing their own duties and finally reach high lokas) Grihshramaat paro dharmo naasti naasti punah punah, Sarva tirtha phalantasya yayoktam yatsa paalayet/ (Vyaasa Smriti adds further dimensions to Grihasti Dharma: This truism needs to be stressed again and again that there could be no better dharma as evidenced in Grihasta...]

96
Ashrama; those who observe Ashrama Dharmas with conscience are rewarded with the fruits of Sarva
Tirtha Darshana) Guru bhakto bhruya poshi dayaavaanmassuyakah, nityajapi cha hom cha Satyaaadi
jitendriyah/ Swaadaro yasya santosha para daaraa nivartanam/ Apavaadopi no yasya tasya tirthaphalam
gruhe/(Those Grihastis who pay great attention to Gurus, followers, servants and dependents, are of
kindly disposition, without being querrelsome and non complaining, observing nitya gayatri japa homaas,
being satyavaadis or highly truthful, self restrained of his physical limbs, fully contented with his own
wife and respectful to other females, and of impeccable character and reputation would reap the fruits of
Sarva Tirtha darshana even being stable in one’s own residence) Pratishrayam paada shoucham
Brahmanaancha tarpanam, na paapam samprshyatasya balim bhikshaam dadaati yah/ (Those grihastis
who invite Brahmanas, wash their feet, offer ‘neeraajana’ while standing with esteem and serve bhojana
and satisfy them along with other services would be completely unreachable for any kind of sins!)
Paadodakam paada ghriram deepamammar pratishrayaam, yo dadaati brahmanebhyo nopasarpitatam
Yamah/( Those grihastis who wash the feet of Brahmanas with water and ghee, offer deepa, anna, and
respectful fulfillment shall be indeed be out of bounds even of Yama dharma Raja) Yat phalamkapilaa
daane kartikyam jyeshtha pushkare, tathpalam Rishayah shreeshthaa vipraanaam paadashouchane//
Svagatena agnayahpreetaa aasanena Shatakratuh, Pitaraa paada shouchenaamna- dyena
Prajapati// (The puuya that would accrue from Pushkara Tirtha Snaana and Go daana on a Kartika
Pourami day would approximate the ‘paada prakshaalana’ or cleaning the feet of an Atithi Brahmana
Vidvan! The Grihasti welcoming a Brahmana Atithi would have pleased Agni deva, the guest beingseated
comfortably would have made Indra happy too! Pitru devas would have been delighted and Prajapati
himself would have been contented by Brahmana Bhojana!) Maataa Pitrou pooram tirtham Ghanga
 gaavo vishvitaah, Brahmanaat parama tirtham na bhutam na bhavishyati/ ( Any house holder would
normally consider his parents as Punya Tirthas and especially so in the case of cows; but Brahmana as the
Atithi in the paraa tirtha as never in the past nor in the future!) Any person might as well stay in one’s
own home if only his physical parts and mental faculties are controlled utmost; indeed his own house is as
good as Kurukshetra, Naimisha and Pushkar Tirthas! Varnaam ashramaaanaan chatur varnasya bho
Dvijaah, Daanadharmaa pravishyaahmi yathaa vyasaanaa bhashihaa/ The utmost moral that anyone of
the Chatur Varnas should follow and observe that Vyasa Maharshi emphasises is that one’s own home
be considered as any Tirtha, provided he or she could control one’s own faculties!) Vyasa Smriti also
stresses: Nityam svaadhyaasheelasyaat nityam yagjnopaveetivaan, Satya vaadee jitaakrodho Brahma
bhuyaaya kalpate/ Sandhyaasanaanaa rato nityam Brahma yagina paraayananah, Anasuyah mridurdaantah
ghrihastah pretyavardhate/ Veeta raaga bhaya krodhah lobhamohavivarjiteht, Saavirii japya niratah
shraaddhakrumuchyate grihee/ Maataa Pitorhite yokto go braahmana hiteratah, Gayaaacha Deva
Bhaktaschaa Brahma loke maheeyate/ (Nitya Svadhyaya, nitya yagnopaveeta, nitya sathya bhashana and
nitya shanti vrataa are the principal qualities of a noble house holder. He should be devoid of ‘raaga bhaya
krodhas’ or free from desires-fears-angers; he should be ever interested in performing Savitri Vrata, and
be dutiful in Shraddha Karmas so as to qualify himself for attaining salvation. He must be dutiful to his
parents, cows, guests; be in the regular habit of performing ‘Satkarmas’ or Acts of Virtue such as
Shraddhahas etc. to qualify for Brahma Loka ) Manu Smriti observes too similarly: Shuti smrzyuditam
dharmamanutishthan hi Maanavah, Iha keerti mavaap -noti pretyachaanuttamaam gatim/ Those who
dutifully observe the principles enunciated on Veda Shastras do fulfill their aspirations and glory, besides
accomplishing the Upper Worlds!)
Parashara Smriti too details Grihastha Dharma Vivarana as follows: *Atah param Grihastasya
Dharmaachaaram kulou yuge, Dharmam saadhaararanam shaktyaa chaatuvrarnaashwaramaagatam/
Sampravakshyamaham bhuyam Parasharavacho yatha, Shatkarmanirato ViprahKrishi karmaapi
kaaryayet/(Parashara Maharshi describes the Grihasti Dharmas in Kali Yuga as regulatory duties to all
the house holders among all the Four Varnas; Brahmans especially need to meticulously observe the Shat
Karmas [as detailed above] besides agricultural activities too). Kshuditam trushitam shraantam
baleervardham na yo'yayet, Heenaangam vyadhitam kleevam Vrsham Vipro na vaahayet/ (Oxen which
are hungry, thirsty and tired as also diseased, lame and listless are not to be driven in carts). Japam
Devcharanam homam swadhyayaam saangamabhyaset pashchaat snaataakaan dwijah/Dwijas are
required to daily observe japa, DevaPuja, Homa, Veda-Vedanga adhyayaa after Shuchhi snaana and atleast
provide bhojana to deserving Brahmans of atleast one or two or three or even four in numbers every day). Swayam krushte tathaa kshetre dhaanouscha swayamaarjitah, Nirvepeta Pancha Yagjnaamscha kratu
dekshaancha kaaryayet/ (In this manner, the Grihasthi should also undertake the tilling of his own land,
procure his own food, besides execute the Pancha Yagnas of Deva-Pitr- Bhuta-Nara-Atithis on daily
basis). Tilaa rasaa na vikreyaa dhaanyataatsamaah, Viprasaivam vidhaa vrittitrustriaa kaashaadi
vivikraha/ (Sale of Tilas and juices should not be resorted but sale of dhaanya and wood would be in
order; Brahma should eke out his lively hood likewise). Halamashthagam dharmam shadgavam vritti
lakshanam, Chatuvravgam nrushaamsaanam dwigavam Vrishaghaatinam/ (Ploughing with eight oxen is
stated to be ideal as per dharma, six oxen would be as per the characteristic of business, four oxen might
be minimam but trying to take up the plough is quite mean and unjust to the animals). Dwigavam
vaahayet paadam Madhya -ahnam tu chatuurgavam, Shadgavam tu triyaamaahsetabhim purnam tu
vaahayet/ (In the event of tilling with only two oxen then in all fairness the tilling time be restricted only
to one-third of a day, if it were to be with four animals then it could be for two thirds of a day, but if the
tiling has to be day long then eight animals would be in order). Na yaati narakashvevam vartamaanastu
vai dwijah, Daanam dadyaat chaaiveteshaam prashastam swarga saadhanam/ (In case this above
principle is not adopted, then daana dharma would be performed inevitably as means of attaining swarga).
Brahmanastu krishim krutwaa mahaa doshamavaapnuyaat, Samvatsaren a yatpaapam matsyaghahaati
samaapnyaata, Ayomukhena kaashtena tadekaahena laangalo/ (If the above is not observed, a Brahmana
would indeed be liable to a sizeable sin which tantamounts to that of a fisherman catching fish or a black
and hideous faced low caste ploughmans’ output in a day!) Paashako matsya ghati va vyadhad
shaakunistathaa, Aadaataa karshakaschaiva panchaite samabhakinah/ (The sin committed by a fisherman,
a hunter, a slaughterer, a diceman and bird killer might be worse than that of a Brahmana tilling land with
two oxen). Kundini peshani chulli udakumbhatha maarjani, Pancha suna grihastasya ahanyahani
vartate/ (As it is, in each house hold there are five killing places viz. a pounder, a gastric mill, a cooking
stove, a water pot and a sweeper). Vaishwadevo balibikhsha gograaso hanttaarakah, Grihasthah
pratyaha kuryaat sunaa dorsharna lipyate/(The five relieving remedies absorbing the five places of
killings in a household happen to be the Vaishwadeva Yagjna, bali karma, bhiksha pradana, giving grass
to cows, and these offsetting the daily killings otherwise). Vrikshaan chitwaa Maheem bhitwaa hatwaa tu
mriga keetakaan, Karshakah khalu yagjena sarvaa paapaat pramuchyate/ (The farmer is saving
himself by performing yagnas from the sins committed by cutting trees, digging earth, killings of animals
and ‘krimi keetas’) Yon a dadyaad dwijaatibhyo raashi mulamupaagatagah, sa chourah sa cha paapsishtho
Brahmaghnam tam vinirdishet/ (Those farmers seated near the heaps of foodgrains without parting any to
Brahmanas would be aptly named thieves and sinners, worth being called Brahma ghatis) Kshatriyopi
krushim krutwaa Dwijaan Devaamscha pujayet, Vaishyah anyastathaakuryat krushi vaanijya shilpikaan/
(Indeed, Kshatriyas display their industriousness and courage and serve Brahmanas for their involvement and dedication in Deva Pujas, Vaishyas earn out of their trading and business skills and so do the other class of the Society due to their ability in crafts). Chaturnaamapi varnaamsha dharma sanaatanah/ (Thus the Four Varnas are engaged in their own respective duties as per dharmas).

Chapter Five

1-56) Shrutvaitaan Rishayo dharmaan snaatakasya yathauditaan, idamchurnaharmanaatamanam analaprabhavam bhirgun/ Evam yathokta vipramam svadhammanutishtthatAam, katham mrityuh prabhavati vedhaashastra prabho/ Sa taanauvaccha dharmaatmaa maharshen maanavo bhriugu, shrutyaatmaa yena doshea mrityurvipraa jighaansati/ Anabhyasena vedahaamaachaaraya cha varjanaat, alasyaadannadoshaachha mrityurvipraanighaansati/ Lashunam grjinjam chaiva palaandum kavakaani cha, abhakhyaaani dvijateenaamaa medhyaprabhavaani cha, lohitan vrikshanyaasaan vrishchanaprabhavaanasthaha, shelum gavyam cha peyusham prayatnena vivarjye/ Vrithaa kriraasan -yaavam paayasapupameva cha, anupaakritasaanaani devaanaami haveenshi cha/ Anirdashaayaa goh ksheeramaushtramaikakashapham tathaa, aavikam sandhineeksheeram vivatsayaashcha goh payah/Arayaanaana cha sarvesham mrigaanaam mahisham vinaa, streeeksheeram chaiva varjyaani sarva shuktani chaiva hi/ Daddhi bhakhyam cha shukteshu sarvam cha dadhisambhavam, yaani chaivaabhi -shuyante pushpamulaphalaishubhai/ Kravyadaaan shakunaan sarvaantathaa graamanivaaasinaah, anirditaanaashehekaashaphaaan titibham cha vivarjye/ Kalavinkam plavam hansam annam bhakraahvam graamakukkutam, saarasam rajjuvaalam cha daayuham shukasaaarike/ Pratudaanjaala paadaanshcha koyashta nakhavishkiraan, nimajjatashcha matsyaadaaan saaamam vallurameva cha/ Bakam chaiva balaadhaa cha kaakolam khanjareetikam, matsyaadaaan vidvaraaahnschcha matsyaaneva cha sarvashah/Yo yasya maansamashnaati sa tanmaamaaadaa uchyate, matsaadah sarvamaansaadastasah matsyaana vivarjye/ Paatheenaaroohaavayaadhya niyuktulu havyakavyayoh, raajeeyeen sinhatundaasha sashalakaashchaiva sarvashah/ Na bhakshayedekaa charaa najnataanshcha mrigadvijaan, bhakshye -shvapi samuddishtaan sarvaan panchanakanakahaaansthathah/ Shvavidham shalyaam godhaam khadagakurma shashaans-thathaa, bhakshyaan panchana kheshaahuhr anishtraansh chaikatotadaata/ Chitraakam vidvaraaaham cha lashuna graamakukkutam, palaandum grjinjam chaiva matyaa jagdhvaa pated dvijah/ Amatyaitaani shad jagdhvaa krichhra saantapan am charet, yatichaandraayaanam vaapi shesheshupavasedahah/ Sanvatsarasayaikamapi charet krichrannam dvijottamah, ajnataa bhuktha shuddhyar -tham janoatasya tu visheshataah/ Yajnaartham braahmanair vadhyaaah prashastah mrigapakshihinah, bhrityaanaam chaiva vrittayarthamagastyo hyaacarat puraa/ Babhuvahri purodaashah bhakshyaanaam mrigapakshihnaam, puraanveshapi yajneshu brahmakshatra -saveshu cha/ Yat kim chit snehasanyuktam bhakshyam bhojymagararthatm, tat paryushitamapayaadayam havihsheshaa cha ka bhavet/ Chirashaati -mapi tvadayamasnehaaktam dvijatibbhih, yavagodhumajam sarvam payasashchaiva vikeyrah/ Etaduktam dvijateenaama bhakshyabhakshyamashethaat, maansaaryaata pravakshyaaani vidhim bhakshanavارjane/ Prokshitam bhakshyey manams brahmanaanaam cha kaamayaaya, yathaavidhi niyuuktstu praanama meva chaataye/ Praanasya annamidam sarvam prajapattirakalpayat, sthaavaram jangamam chaiva sarvam praanasya bhojanam/ Charaanaamannaarchaanshtraanaapamaphdanastrah, ahastaaschcha sahastaanaam shuranaama chaiva heeravahah/ Naattaa dushyatyanamaaadaaan praaninohanyahanyapi, dhautraiva srishtaa hoyaadyaaschcha praaninottaaara evo cha/ Yajnaya jagdhirmaansasyetylesha daivo vidhii smritah, atonyataaa pravriittistu raakshho vidhircyateka Kreetva vayaam vaayuputpaadya paropakritamevaa vaa, devaanih pitrinshcharchhayitvaa khaadan maansam na dushyat/ Naadyaada vidhinaa maansam
A group of Rishis approached Bhrigu Maharshi who generated from Agni Deva himself and having heard from Manu about t

Meat of carnivorous birds, sparrows, ducks, cranes, swans, parrots, pigs, dried and slaughtered meat is forbidden. In fact, he who eats flesh of any animal or even fish be avoided. But certain specified fishes might be offered to Pitru ganas or Deva-Devis as sacrifices. Chatraakam vidvaraaham cha lashuna graamakukkutam, palaandum grinjanam chaiva matsyaas jagdhvaa pated dvijah/ Amatyaitaani shad jagdhvaa krichhra saamtapan amn cho, yatichandraayaanam vaapi sheshupavasedahah/ Any dwija or the twice born who even unknowingly eat meat,

Prevented and the Maharshi explained that ‘Anna dosha’ or the indiscriminate food consumed by Brahmanas would be the root cause for ‘akaala mritu’ that leads to shortening of life of Brahmanas. For example, garlic, onions, mushrooms of all kinds of plants and such eats are unfit for the consumption of Dwijas. So are the blood red exudations or gums of cuts of trees like juices and thick milk of cows, boiled rice with tila or sesameum, whet mixed with butter-milk and butter, rice and flour cakes except that meant for Sacrifices or meat not sprinkled with water with relevant recitations of Sacred mantras to Devas and Pitrus; cow milk within ten days of calving, milk of camels, sheep, wild animals excepting of buffalos, women’s breast milk are to be avoided. Sour milk, extracts from fruits, flowers and roots are also preventable. Meat of carnivoros birds, sparrows, ducks, cranes, swans, parrots, pigs, dried and slaughtered meat is forbidden. In fact, he who eats flesh of any animal or even fish be avoided. But certain specified fishes might be offered to Pitru ganas or Deva-Devis as sacrifices. Chatraakam vidvaraaham cha lashuna graamakukkutam, palaandum grinjanam chaiva matsyaas jagdhvaa pated dvijah/ Amatyaitaani shad jagdhvaa krichhra saamtapan amn cho, yatichandraayaanam vaapi sheshupavasedahah/ Any dwija or the twice born even unknowingly eat meat, mushrooms or

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garlic, or onions is to be considered as an outcaste; other wise he should perform prayaschitta ie. Samtaapana or Krikkhara or alternatively Yati Chaandraayana. This apart, if eating of any forbidden food happens, then one daylong upavaasa or fasting be observed. Sanvatsarasyaikamapi charet kricchram dvijottamah, ainaata bhukta shuddhyartham janaatasya tu visheshahat/ or in fact any dwija while assuming that he might have unintentionally eaten any prohibited food in the course of a year ought to observe one krucchha vrata. More over any Brahmana performing Sacrifices of animals or birds should observe prayachittaas as in the olden days Agastya Muni used to. In fact, sacrifices were offered in yagjna kaaryas, cakes of animal or bird meat were offered under the auspices of Brahanmas and Kshatriyas. Again, whatever left overs of sacrifices or carry-forward food of barley or wheat besides milk preparations be utilised without mixing fatty substances, provided not too stale. Well in the past, Brahmana-Kshatriya-Vaishyas were always in the habit of consuming sweets made of milk or sugar. Now about the rules of meat eating in sacrifices, after formal ‘prokshana’ along with relevant mantras; in the event of ‘praana rakshana’ or life saving eventualities too exceptions are in order. Prajapati created food which had been the life force of all the Beings in the Universe ie the ‘sthaavara jangamas’ or the immoveable and mobile ‘praanis’. The Beings that possess the ability to move about do reach the ones which cannot, like the grass, crops, and water flows could the Beings that are mobile. Also those creatures which have the biting capacity or with arms do appoach not only those which too have but also the ones without it. Those which are meant for eating do that which is meant for eating them and as per the laws of Nature the context and principle of eating remains for ever. The eater who eats daily of whatever is to destined to, is therefore not considerd as being sinful. Yajnaaya jagdhiraansasyetyesha daivo vidhih smritah, atonyathaa pravrittistu raakshaso vidhiruchyate/ Kreetvaa svayam vaapyutaayaa paropakritameva vaa, devaah pitrinshchaarchhayitvaa khaadaan maansam na dushyati/ Meat eating for the sake of Yagjna is stated to be duty while indiscriminate killing and eating smacks of rakshasatwa or devilish. As one fetches an animal for a sacrifice by himself or by others is immaterial and is worthy of sacrificing in an yagjna addressed to either Devas or Pitru Devatas; such an act of killing is justified indeed. A dwija who is thus aware of the Sacred Law still persists in killing just for his eating is indeed eaten by another animal. But contrarily, if the dwija who is the initiator and host of the Sacrifice performs it yet refuses to eat the meat of the Yagjna then again after the event would be reborn as that very animal in twenty one lives ahead! The fundamental Sacred Law therefore prescribes that a Brahmana ought not to eat meat but once a Sacrifice is duly observed then as per the requisite vedic procedure it should strictly follow it in totality and not otherwise. As an alternative, the concerned Sacrifice be so proposed as not to kill an animal but offer clarified butter or a flour instead. But killing an animal only for the purpose of eating or selling it for eating only would face violent deaths against the count of as many hairs on the body of the just killed animal. More over, oushadhis, trees, animals, birds or whatever are utilised on the Yagja karyas are qualified for superior rebirths. Manu also proclaims that madhuparka the yagnavastras and honey are invariably offered in yagjnas and pitru karyas as well as when an animal is slain; a Pandita who is aware of the Vedaartha certainly knows of these contexts of animal sacrifices when the animals concerned do attain ‘uttama prapti’. Grihe guruvaavaranye vaa nivasannaatmavaa dvijah, naavedavihitaa hinsaamaapadyapi samacharet/ Yaa vedavihitaa hinsaa niyataasminscharaarachare, ahinsaaneva taam vidyaad vedaad dharma hi nirbabhau/ Be he as a grihastha, or vaanaprastha or a sanyaasi, a respectable dwija of sound upbringging should no doubt abhore and resist jeeva himsa even as his own existence would be at peril; yet, only as an exception, ‘vedovihita himsaa’ or killings as approved by Vedas are clearly outside the ambit of violence in the normal course. ‘Ahimsa’ is thus the fundamental diktat or statute of Vedas while the qualification is only the context of yagjnas. The person who enjoys killing
animals as a sport and pleasure could neither live in peace in his ongoing life nor thereafter. Contrariwise, he who desires the welfare of all the beings and strives for the cause of non-violence and coexistence of all would most certainly reap the fruits of contentment anf fulfillment now and later. A positive minded person who believes manasa vaacha karmana or in thought-speech and mind-and by deed would naturally be happy all through his life. Since meat could never be produced without killing a Being by the self or an agent, the noblest and universal dictum should be ahimsaa paramo dharmah and consequently the slogan ought to be to shun meat eating at any cost. He who persists in infringement of the slogan is certain to turn into a Pishacha with the traits in his ongoing life with unending diseases and thereafter as a fulfilled one after death. Anumantaa vishasitaa nihantaa kravyakravyee, sanskara chopahartaa cha khaadakashcheti ghaataakaah Svamaansam paramaansena yo vardhayitumicchati, anabhyaarchya pitreen devaanstatomya naastyapunyakriti Whoso ever has the initiative and lead to kill an animal, who separates its body parts, the actual killer, the seller, the buyer, the cook, the one who serves the meat, and finally the actual consumer thus closing the vicious circle of killing are all conidered as the partwise killers of the animal. He who seeks to increase the strength and weight of his own body’s flesh without worshipping Devas and Pitruganas is the most wretched and heinous sinner on the face of earth! On the other extreme of the balance would be an exemplary recipient of life’s fulfillment and contentment who has performed hundred horse sacrifices against each of his life span of hundred years and entirely abstain from meat eating otherwise is the true personality of the century whose life ends up in sheer bliss! Even those who subsist in merely consuming fruits and roots as ascetics life long otherwise would pale out in their splendour and magnificence! Maamsa bhakshayiyamutra yasya maansamihaadmyaham, etatmaansasya maansatvam pravadanti maneechina/ Na maansabhakshane dosho na madye na cha maithune, splendour and subsist in merely consuming fruits and ro...
cha naashneeyuh shayeeranschcha prithak kshitau/ Samnidhaavesha vai kalpah shaavaashauchasya keertithah, asamnidhaavayam jneyo vidhii sambandhibandhavaih/ Vigataam tu videshastham shrinuyaad yo hyanirdasham, yatshesham dashharaatraasya taavadevaashuchirbhavet/Atikraante dashhaahe cha triraatramshuchirbhavet, samvatsare vyateete tu sprishtvaivaapao vishudhyayi/ Nirdasham Jaati maranam shrutvat putrasya janna cha, savaaasa jalamaaplutya shuddho bhayati maanavah/ Baale deshaantarasthe cha prithakpinde cha sansthite, savaasaa jalamaaplutya sadya eva vishudhyayi/ Antardashhaahe syaam chet punarmaranayanmanee, taavat syaadashuchirvipro yaavat tat syaadaniдра- sham/ Triraatramahuraashuchamaachaarye sansthite sati, tasya putre cha patnyam cha divaaraatra -miti shitihi/ Shrotriye tuupasamanpane triraatramshuchirbhavet, maatule pakshineem raatrim shishyayr -twig baandhaveshu cha/ Prete raajani sayotiraysa syaad vishaye shithah, ashrotriye tvahah kritsna -manuuchaane tathaa gurau/ Shuddhyed vipro dasaahena dvaadaashahena bhumipah, vaishyah pancha- dashaahena shudro maasena shudhyati/ Na vاردhayedagaahaaani pratyuhmaaangishu kriyaah, na cha tat karma kurvaanam sanabhiypashuchirbhavet/ Divaaakeeritumudakyam cha patitam suutikaaam tathaa, shavam tattsprishttinam chaiva sprishtvaa snaaenaa shudhyati/ Aachamyaa prayato nityam japed ashuchi -darshane, sauraa mantran yatoothasahaa paavamaaneeschha shaktitah/ Naaram sprishta vaasishhya sasneham snaatvaa vipro vishudhyati, aachamyaiya tu nihsneham gaamaalabhyarkameekshya vaa/ Aadidishtee nodakam kuryaadaa vratasya samaapanaat, samaapte tudakam kritvaa triraaatraenaita shudh -yati/ Vriithaaakaaraajaaataanaam pravrajyaasu cha tishthataam, Atmanastaaayinaam chaiva nivartetodaa -ka kriaal/ Paashandamaaashritaanaam cha chaaranteenaam cha kaamaatah, garbhabharti druhaam chaiva suraapeeenaam cha yoshitaam/ Achaaryam svamupaadhyaayam pitaram mataram gurum, nirhiritya tu vratee pretanna vratena viiyujayate/ Dakshinena mritam shudram puradvaarena nirharet, paschimaa -ttara purvaistu yathayogam dvijaamnamah/ Na raajnaamagha doshosti vratinam na cha sattrinaam, aandram sthaananumpaaseenaabrahambhataa hi te sadaa/Raa jno mahaatmike sthaane sadyahshaucahm vidheelaye, prajaaanam parirakshaarthaamaasaanam chaatra kaaranam/ Dimbaahavahataaanaam cha vidyyutea paarthivene cha, gobraamaanasya cheevaarthe yasya chaichhata paarthivah/ Somaangyarkaa nilendraanaam vittaapatyooryamasya cha, ashtaanaam lokapaalanaam vapurdaaarnayate nirpaah/ Lokeshaadhishtitho raajaa naasyaashaucham vidheelaye, shauchashaucham hi martyaaanaalokheebhyah prabhavaapyyauu/ Udyataairaahave shastraigh kshatradharmahatasya cha, sadyah santishthate yajnasta -thaa shauchamiti shitihi/ Vipraah shudhyatapah sprishtvaa kshatriyo vaahanayadhum, vaishyah pratodam rashmeen vaa yashthim shudra kritakriyah/ Etad vobhiiitam shaucham sapindeshu dvijotta -maah, asapindeshu sarveshu pretashuddhim nibodhata/ Asapindam dvijam preetam vipro nirhiritya bandhuvat, vishudhyayi triraaatrata maatouraaptaanshcha baandhavan/ Yadnyaannamatti teshaaam tu datshaahena shudhyati, anadannammamaahvaa na chet tasmin grihe vaset/ Anugamyechhaya preetam jnaatimajnaatimeeva cha, snaatvaa sachailah sprishtaaognim ghiratm praashya vishudhyayi/ Na vipram svveshutishthatsu mritam shudrena naayayet, asvargyaah hyaaahutii saa syaatshudraspasparshudshhitaa/ Jnaanaam tapogniraaharo mritmano vaaryupaanjanam, vaayuh karmaakakakaaalau cha shudheer kartrunee dheinaam/ Sarveshaameva shauchaanaam arthashaucham param smritam, yorthe shuchirhi sa shuchirna mridvaarishchuchhu shuchih/ Kshantaayah shudhyanti vidvaanco daaananakaaryakaaraarhin, prachhanna paapaa japyena tapasaa vedavittamaah, mrittoiai shudhyate shodhyam nadee vegena shudhyati/Rajasaas stree manodishthataa samnyasaena dvijottamaah/ Adhbir gaatıtraani shudhyanti manah satyena shudhyati, vidyataapobhyam bhutaatmaa buddhirjanenaa shudhyati/Esha shauchasya vah proktaah shareerasya vinirnayah, naanaavidhaanaam dravyaanaam shuddheer shrinuta nirnayam/

( Detailing of Preta Shuddhi or Ashuchi in favour of the departed Souls for all the four Varnas of Brahmana-Kshatriya-Vaishhya-Lower castes is detailed as follows: when an infant if unteethed or just
teethed and choodaa karma or tonsure is performed, then all the relatives need to observe ‘ashuddhi’ for three days in respect of all castes. Now the prescribed regulations of sapindaas: when ‘sapindaas’ or of the same ‘vamsha’ or gotra and sur name are dead, then persons upto the seventh generation having ‘samaanodaka’ vidhi or the ‘tilodaka kartavya’ should observe for ten days on the basis of common origin and family or in specified cases as in the case of married daughters for three days till the ashes of the body are obtained or in some cases for a day only depending on the closeness of the direct or indirect relationship of the departed. As in the case of sapinda relatives, so would be the case of births, as absolute purity be assured. The impurity on account of deaths as applicable to sapindas is however not applicable to the births in the family since that would be restricted only to the mother of a born child but a father needs only to perform pure bathing. In such cases however, a man who lost his earlier wife and remarries begetting a child again, then the ‘ashuchi’ remains for three days. Those who touch the dead body get purified after a full day and night’s ‘ashuchi’ multiplied by three ie total ten days. Those who pour water in the throat by way of libations of water gets purified after three days. A shishya of the departed Guru during the time of ‘antyeshti’ or the process of purifying the dead body is also liable to those who carry the dead body for en days as in the case of close relatives. This thus is the account of ashuchi’in respect of a departed Soul. Now, when a woman has a miscarriage on a specific day then the day-nights of the conception are counted till the day of the miscarriage and of the last menses. ‘Shuddhi’ is achieved within a day if a child is dead without chooda karma or within three days after the karma for all sapindas; so would be the case of death of a child dead after tonsure. Deaths of children after two years of birth requiring to carry the body with flowers and burying without even carrying bones thereafter would provide deha shuddhi after three days; such a child should neither be burnt with fire nor ‘daahaadi samskaara’ or udala kriya (libations of water) offered by the sapindis. But if a child is dead upto the age of three but without teeth even after ‘naamakarana’ be done, then water libations are optional. In case of a ‘brahmachaari’- a student passes away, then ‘samaanodakaas’ are offered by ‘sapindaas’ and ashuddhi is observed for three day-nights. When females are engaged but not married, the relatives of the bridegroom and his sapindas as also the paternal relatives attain shuddhi after three days. In all the above cases of persons of ‘ashuddhi’ as per the days prescribed as above, the affected persons are required not to eat food without salt, abstain from bathing for three days, discard meat eating and lie on ground alone while sleeping. These rules and restrictions need to be observed when the deceased sapindas or samaanodakaas are near by. However, as and when the relatives living abroad receive the news of the death, then the days of ashuchi before the day as prescribed be observed as per the remainder days left for getting shuddhi. However if the information is not received within the stipulated for ashuchi on time, then ‘shuddhodaka snaana’ be performed as soon as news of death would reach the close relatives or of ‘sapindas’. If the news had not reached them, then the far off relative should observe for a minimum of three days if the information would reach before a year of death or by mere bathing thereafter even as in dressed in clothes on hearing the news. Similarly, when news is heard even of the death of an infant or grown up to a non-sapinda is conveyed the same rule is applicable of taking bath with the dress on; but if conveyed during the mourning period of ten days, then the shuddhi is observed as per ‘non sapinda’ rules aforementioned. In the case of a Guru’s death, the prescribed period of ashuchi is of three days while for that of the Guru’s wife or son it is for one day in full. In respect of a maternal uncle, a pupil, King of the land of one’s country, or a close friend, a Brahmana attains shuddhi after ten days, a Khshatriya after twelve, a Vaisya after fifteen and of a lower class after a month. Na vardhayed - aghaaohaani pratyuhenna agnishu kriyaah. na cha tatkarma kurvaanaah sanaabhypayoashuchir bhavet/ It is cautioned that the period of ashuchi be not extended as that period is unworthy of observing daily Sacred duties such as agni karyas and other austerities. Then about the requirements of ‘Shuchitwa’ or physical cleanliness. Touch of a person of a woman in menses period, an outcast, a just born female infant, a corpse or who touches a corpse, or a low class would necessitate a bath of purity besides performing ‘aachamana’ or sipping water and recite sacred texts addressed to Surya Deva such as Soura Mantra or of Hanuman. In case one touches human water with fat or grease then he ought to perform a sacred bath and aachamana while feeling the touch of a cow or earth and look at Surya Deva reciting parts of say ‘Aditya hridaya’ or any eulogy of Sun God. Once undertaken a Brahmachaari vrata, one should not
perform aachamana or sipping of ‘pretodaka’ or of the pitrus and in case so performed he should purify himself over ‘triratraas’ or of three nights. Udaka kriya or water libations be not offered in favor of varna sankaraas or those neglecting their respective duties and born in vain, or offspring of inter caste unions, heretics, or those who have committed suicides or persons infatuated with sex, husband / wife killers, abortees or drunkards. However, Brahmachaari Vrata is not infringed upon by performing the preta krtiya or visit to places of cremation of parents, Gurus, and such persons of virtue. Shava yatra is best exited to the cremation grounds by the eastern side of the village or township for Brahanas, northern side for the corpses of kshatriyas, the western side for vaishyas and for others by the southern side. But the contamination of ‘apavitrata’ of the prescribed exits of the ‘shava yatra’ or removal of the corpses is not applicable to Kings or brahmacharis of any caste, since the concept of kingship is stated to be ever alive like that of Indratwa and of instant purification as he is to be ever protective of his subjects. This regulation is also applicable to those heros sacrificed in wars, riots, or the dead by lightnings, natural disasters, fighters for the protection of cows and vidwans or king’s favourites. A King is stated to represent eight Loka Palakas viz.Surya-Chandra-Agni-Vaayu-Varuna, Indra, Kubera and Yama and as such no impurity be ascribed to him while the concepts of shoucha and ashoucha are applicable to his subjects only. Indeed, a kshatriya killed in wars are stated to be purified as soon as he would fall in the battle fields. Moreover a kshatriya gets purified even by touching an animal for ride and weapons; a Brahmana who has observed his sacred duties and constant oblations by the use of water; a Vaishya while touching an animal like ox and holding it through the nose strings for agriculture and even a fourth caste just by stamping his wooden staff hard and strong! Now, having described process of purifying of Sapindas now about the purification of Asapindas or of preta shuddhi is illustrated: those brahmanas who no doubt are not sapindas, but are friends or relatives but participating in ‘antyosh -thaadis’ or the last rites of the preta the dead body out of affection or respects such as those from the maternal side would be qualified for preta shuddhi after three days. But if they happen to eat the food of sapindas of the deceased within the prescribed ten days of ‘ashuchi’ of sapindas then the shuddhi is after ten days even as the asapindas take foodeven for a day; other wise or if the asapindas do not take the meals and live out, would be purified within three days. In case a friend or well wisher, being neither a sapinda or asapinda, voluntarily accompanies the dead body to ‘smashaan’ and leavea away later, then he would be purified by taking bath in the same dress as he accompanied the body and by touching fire and consuming ghee. However, if a low caste person carries the body, then there might be hurdles for the Soul to directly reach swarga and thus the carriage be preferably carried by a dwija, if not by the same caste. Jnaanam tapogniravaaharo mritmano vaayupaanjanam, vaayuh karmaarkakaaalau cha shuddheh kartruni dehinaam/ or be it well realised that Jnaana, Tapas, Agni, Mrittika / Earth controlling Organs and Senses, Manas, Aachamana or Libations of water, Vaayu, Yajina or Sacrifices, Surya and Kaala the Time Schedule are the roots and ‘Hall Marks’ of Shoucha or Ashoucha or Purity or otherwise. Among all these sources of Shoucha, the most significant would be ‘Ardha Shoucha’ or the purity and acquisition of wealth as that determines the charater and conduct of a person’s earning sources and their transperancy; for the cleanliness of hands and ethics or conscience is what matters most as that could never be cleaned either by earth or water. Kshaantyaa shudhyanti vidvaanso daanenaakaaryakaarinah, prachhanna paapaa japyena tapasaa vedavittamaah/ Mrittoyaah shudhyate shodhyam nadee vegena shudhyati, Rajasaas stree manodushtaa samnyasena dvijottamaah/ Adhbir gaastraani shudhyanti manah satyena shudhyati, vidyaatapobhyaam bhutaatmaa buddhirjinanena shudhyati/ or there certainly are effective means to purify internal issues of a human being: Kshama or endurance might correct and clean up Vidwaans or the Learned; daanas or charities might even replace Yajinas or Sacrifices; secretly committed sins might be expunged by Japas or constant introspective meditations, or even intense and self controlled Tapas; most unclean material could be cleaned by earth and water; a despised/ hated woman even in the course of periods of menses could be discarded totally by a brahman husband and thus achieve relief and cleanliness by assuming sanyasa; ashuddha and most uncouth body excretions too be converted hygienic, conscience be cleared up by truthfulness; perverted knowledge too could be purified by wisdom. Indeed, forceful flows of water could bring in cleanliness to body, one’s own heart be cleansed up by truthfulness. The minutest conscience called Jeevatma too be purified by Vidyaa and
Tapas. Thus are the ways and means of all kinds of interrelated issues; but how could indeed bring in ‘Dravya Shuddi’ or material of inanimate nature?

(111-179) TaijasAaanaam maneenaanama cha sarvasyaashmamayasya cha, bhassmamaadbhirnirdaad chaiva shuddhiruktam maneeshiibhih/Nirllepam kaanchanaam bhaandaambhireva vishuddhyatia, bjashmamayam chaiva raajatam chaanupaskritam/Apaamagneshcha sanyogaad haimam raupyah cha nirbabhaau, tasmaat tayah savyonyaiva nirneko gunavattarah/ Taamraayaksaanam syaryaagyaanam trapunah seesakasya cha, shaucham yathartham kartavyam kshaaraamloekavariibhih/ Dravaaanaam chaiva sarveshaam shuddhiruupavanam smritam, prokshaanaam sanhataaanaam cha daaravaanaam cha takshanaam/ Maarjanam yajnapatraanaam paaninaa yajnakarmani, chaamaasaanaam grahaanaam cha shuddhih prakaaladaalakena tu/ Charunaamsrukruupvaanaam cha shuddhirushnena varairinaa, sphyashurupakataanaam cha musalaalukhalasya cha/ Adhishy prokshaanaam shaucham bahunaam dhaoanvayaasam, prakshaanaalena tvalpaanaamadbhhih shaucham vidheeye/ Chailavatcharmanaam shuddhirvaaladaalaka tathaiva cha, shaakaamulphalahaanaam cha dhaanvyavatshuddhirshyate/ Kausheyaavikayorushaih kutapaanaamariarshatakaih, shreephalaira. nshupattanaam kshaamaanaam gaurasarshapaaih/ Kshaamaavatshankhka shringaanaamaasthid antamasya cha, shuddhirvijaanataa kaaryaa goomutre naadalakanena vaa/ Prokshanahaat trina kaashtham cha palaalam chaiva shuddhyati, maarjanaupaanjaanairvvesha punah paakehaa mrinmayaam/ Madyaarmutraa pureeshhairvaa shtheevanaih puyashonitaaih, sansprishtam naiva shuddhyata punahaapaena mritmayayam/ Samaaarmaupaanjaanenhaa sekenaullekhanaaa cha, gavaama cha parivaasaena bhumiin shuddhyati panchabhih/ Pakshijagdham gavaa ghraatamavadhutam avakhutam, dushitam keshakeetaishchha mritprakshhepa shuddhyati/ Yaavannaape- tyamedhyaak taad gandaam lepashcha tatkaan,taavan mridvaari chaadeeyam sarvasaau dravyashuddhishii/ Treeni devaaah pavitraana brahmaanaamakalpayan, adrishtamadbhirkirniriktam yachchaa vaachaa prasha-syate/ Apaa shuddhaa bhumiigataa vaairtrishyam yaasu gorbhaaet, avyayaapashachedamedhyena gandhavarmaraaanaanitaah/ Nityam shuddhaa kaarurasthaa panye yachcha prasaariratam, brahmaachari gataam bhaikshyam nityaaam medhyamit sthitiithi/ Nityaamaasyam shuchi streenaam shakuni phalapaatan, prasrave cha shuchhirvac SATA shvaa mrigagrahane shuchih/ Shvabhirhatasya yan maasaam shuchistan manurabraveet, kravyaadbbhihashcha hatasyayaanishchandaaladayaishcha dasysubhih/ Urdvham naabher- yaani khaanii taani medhyaaan sarvaashaah, yaanudadistaanyamedhyaaani dehaacchaiva malaashchhyutaah/ Makhshikaa vipurushashchaayaa gaaraashvah suryarashmayah, rajo bhurvaayuragnishcha sparshe medhyaaani nirishet/ Vinmutrotsargashuddhyarthaam mridvaaryaadeeyamarthavat, daitikaaanaam malaanaaam cha shuddhishu dvaadashyasaV/ Vasaa shukramasrigmajjaa mutravidghraanakarnavit, shteshmaashru duushhikaa svedo dvaadashhaite nriinaam malaah/ Ekaa linge gude tirsrastathaikatra kare dasha, ubhayoh sapta daataayyaa mridah shuddhimabheepsataah/ Etatshaucham grihaasthaanaam dvygunaam brahmachariinaam, trigunaam syaad vanasthaanaam yateenaam tu chaturgunam/ Kritvaa mutram pureeshham vaa khaanaayachaanta upasprishet, vedamadhyeshyamaanaashcha annamashnanshcha sarvadaa/ Triraachaamedapah purvam dvih pramriijyaatato mukham, shareeram shauchamiichhan hi stree shuddrastu sakrit sakrit/ Shuddraanaam maasikam kaaryam vapanam nyaayavartinaam, vaishhyavat shaucha kalpashcha dvyachchishcha vaa bhojanaam/ Nochhishtaa kurvate mukhyaa viprushongam na yaanti yaah, na shmashruni gataanyasyam na dantaantaraadhishthitam/ Sprishanti bindavaah paadaau ya aachaamyayata paraan, bhaumikaiste samaajeynaa na tairaprnavato bhavet/ Uchhishtena tu sansprishto dravyahasthaa kathaa chhanda, anidhaayayaiv tada dravyamaachaataah shuchitaamiyaataat/ Vaanta viriktaah snaatvaa tu ghritapraashhamaachaaret, aaachamedeva bhuktaanaam snaaanam maithuninaa smritam/ Susvaa kshutvaa cha bhuktva cha nishtheeyvaaktvaanritaani cha, peetvaaapoadhyeshyamaanash cha
Cleaning and refurbishing the shine of precious metals and stones like golden jewellery, diamonds is normally done with ashes, water and earth. Golden ornaments and vessels are cleansed likewise while pearls, shells, and gems are cleaned by water. Water and Fire help generate silver and gold and thus the process of cleaning and glittering them too is done likewise. Material like vessels made of copper, iron, brass, tin or lead could be cleansed by acids or chemicals and water too as felt suitably. Appropriate liquids be also utilised in passing wooden pics and pins through nooks and corners of objects meant for polish and buff. Cleaning of even vessels and utensils like ‘karu’ spoons, suks, sruks, surpas, pestles and mortar for homa karyas and at Yagnas be rubbed with hands and hot water. Large quantities of grains and cloths too are cleansed alike and so are vegetables and fruits. Thus there ways and means of cleaning all kinds of objects ranging from Silks, woolens, linen, and so on with suitable cleansing material ranging from yellow mustard; cow’s urine for conchshells, ivory, horns etc; cow dung for houses or cow sheds or earthen vessels etc. Food grains and other food material pecked by birds, smelt by cows, touched by foot, sneezed by, or spoilt by insects could be purified by scattering earth over it. Inanimate objects with foul smell and stains be treated by earth and water again. *Treeni devaah pavitraani braahmanaamakalpayan, adrishtamadbhirnirniktam yachcha vaachaa prasha syate/ Apah shuddhaa aachaamet prayatopi san/ Eshaam shauchavidhii kritos dravya shuddhistathaiva cha, ukto vah sarvavarnaaam streenaamdharmaanibodhata/ Baalaya vaa yuvatya vaa vridhdayaa vaapi yoshitaa, na svaatantryena kartavyam kim chid kaaryam griheshvapi/ Baalye pitur vashe tishhhet paanigraahasya yauvane, puraanaam bhartari prete na bhajet stree svatantrataam/ Pitraa bhartraa satairvaapi nechhed virahamaatmanah, eshaam hi virahena stree garhye kuryaadubhe kule/ Sadaa prarahishaayaa bhaavyam grihakaarye cha dakshayaa, susankritopaskarayaa vyaye chaamuktahastayaa/ Yassai dadyaat pitaa tvenaam bhrataa vaamunatam pituh, tam shushrushata jeevantam sansthitam cha na langhayet/ Mangalaar -tham svastyayanam yajnashchaaasaam prajaapateh, prayuyate vivaahaa tu pradaanaam svaamya kaaranaam/ Anritaavritukaale cha mantrasanskaaraakritpathi, sukhasya nityam daataiha paraloke cha yoshitaa/ Vishaanah kaamaamviratitro vaa gunarivaa parivarijithah, upachaaryah striyaa saadhvyaa satatam devavat patih/ Naasti streenaam prithag yajno na vratam naapyuposhanam, patim shushrushate yena tena svarge maheeyate/Paanigraahasya saadhvee stree jeevato vaa mritasya vaa, patilokamabheep - santee naacharet kim chidapriyam/ Kaamam tu kshapayed deham pushpamula phalaih shubhah, na tu naamaapi grihneeyaat patyau prete parasya tu/ Aseetaamaraanaat kshaantaat niyataa brahmachaarinee, yo dharma ekapateenaam kaankshante tamunattam/Anekaani sahasraani kumaara brahma chaarirn, divam gataani vipraanaamaakritvaa kulasانتatim/ Mrite bhartari saadhvee stree brahma charye vyavasthitaa, svargam gachchhyapatraaapi yathaa te brahmachaarimah/ Apatyalobhdaa yaa tu stree bhartaasamsrityatate, seha nindaamavaapnoti paraalokacchhaa heeyate/ Naanyotpanna praajaasteeha na chaapyyaparigrahe, na dviteeyashcha saadhveenaam kva chid bhartopadisyate/ Patim hitvaapakrihsam svamutikrishtam yaa nishvate, nindyaiva saa bhavelloke parapurvaiti chauchhyate/ Vyabhiichraarat tu bhartu stree loke praapnoti nindyataa, shrigaalayontim praapnoti paaparogaishcha peedyate, Patim yaa naabhicharati manovaagdehasanyutat, saa bhartrilokamaapnoti sadbhii saadhveeti chohchyate/ Anena naaree vrittena manovaagdehasanyataa, ihaagryaan keertim aapnoti patilokam paraatra cha/ Evam vrittaam savarnam streem dvijaaiti purvamaarineem, daahayed agnihotrena yajnapaatraishcha dharmavit/ Bhaaryayayai purvamaarinyai dattvaagneenantyakarmani, punardaarakiyam kuryaat purunaraadhaanmeva cha/ Anena vidhinaa nityam panchayajnaanna haapayer, dvieteeyamaayusho bhaagam kritadaaro grihevaset/

( Cleaning and refurbishing the shine of precious metals and stones like golden jewellery, diamonds is normally done with ashes, water and earth. Golden ornaments and vessels are cleansed likewise while pearls, shells, and gems are cleaned by water. Water and Fire help generate silver and gold and thus the process of cleaning and glittering them too is done likewise. Material like vessels made of copper, iron, brass, tin or lead could be cleansed by acids or chemicals and water too as felt suitably. Appropriate liquids be also utilised in passing wooden pics and pins through nooks and corners of objects meant for polish and buff. Cleaning of even vessels and utensils like ‘karu’ spoons, suks, sruks, surpas, pestles and mortar for homa karyas and at Yagnas be rubbed with hands and hot water. Large quantities of grains and cloths too are cleansed alike and so are vegetables and fruits. Thus there ways and means of cleaning all kinds of objects ranging from Silks, woolens, linen, and so on with suitable cleansing material ranging from yellow mustard; cow’s urine for conchshells, ivory, horns etc; cow dung for houses or cow sheds or earthen vessels etc. Food grains and other food material pecked by birds, smelt by cows, touched by foot, sneezed by, or spoilt by insects could be purified by scattering earth over it. Inanimate objects with foul smell and stains be treated by earth and water again. *Treeni devaah pavitraani braahmanaamakalpayan, adrishtamadbhirnirniktam yachcha vaachaa prasha syate/ Apah shuddhaa bhumigattaa vaitrishnyma yaasu gorbhavet, avyaaptaashchedamedhyena gandhavrnamaraasanvitaah/
or Devas are stated to have proclaimed that there are three materials viz. those which are not stained visibly, that is washed with water and earth, and that which is not praised by the speech and tongue of worthy Brahmanas. When water is under reference, it is that which could quench the thirst of cows without smell, colour and taste with no impurity and dug up straight from earth. As to the definition of purity, the workmanship of a craftsman ready for sale is pure and so also the bhiksha meant for a brahmachari. So are supposed to be the mouth of a woman as of singing birds that causes fruits to fall, calves to flow milk and dogs which seek to catch deers. Agni is indeed pure and clean, as also Vaayu on the skies and natural waters at lonely places. Flesh of animals just killed by dogs, or that of jungle animals like lions and tigers by huntsmen is pure too. Whatever flesh of a human limbs above the navel- except of course excretions of nose, mouth and soon- is fresh and clean but below that level is highly impure. The touch of flies, water drops, shadows, cows, horses, Sun rays, even dust, earth, air and fire are all stated to be pure. The proverbial twelve body impurities or excretions viz. oily excretions, blood, urine, semen, nose mucus, faeces, ear wax, phlegm, eye oozes, tears, mazza and sweat demand cleanliness by water and mrittika. Specifically after ‘mala mutra visarjana’, a Brahmana is expected to sprinkle water on the face, cleaning the mouth and nose and and perform ‘shuddhihaachamana’; this formality is to be fulfilled before veda pathana and bhojana. Indeed whenever a woman or for that matter even a low caste person should sip water atleast once while a Brahmana is expected to perform it thrice. The spits or water drops from one’s mouth not falling on a body part or hair falls from moustache in the mouth are not such as a person is said to be impure but when somebody else offers water for sipping and spills over then surely impurity is involved as such water is as bad as what is on the ground. In case a person of impurity passes on a dravya or material to a person of shuddhi then it would be in order to take it and even without keeping it separately, perform prokshana or aachamana, then the concerned dravya gets purified. Once a person vomits or sneezes or purges or gives blatant lies, he is expected to bathe and sip water/aachamana.

Now about Stree dharmas, ( None of strees or females could ever be on her own independently since be she a baala or a girl or yuvati or an aged woman, she is always under the care of somebody but never free to act. In the ‘baalya’ stage the father takes care of her, as a youth after wedding the husband and as an elderly woman her sons. If she claims total independence, then she is looked down in the social circles. A female thus should normally be calm, contented, expert in house hold activities and responsible for the accounts of the house. When a father or husband or son are at the helm of household work, then she tends to esteem them and once a father-husband are gone then she lives on memories. In order to protect and favour a female, Prajapati invented the institution of marriage and the recitation of ‘swasyayana’ or benedictory verses and the sacred evidence of agni deva in the form of prajapatya homa and matra samskaara to ensure auspiciouness, mutual affinity and joy of the man and the woman.[ In some versions of Manu Smriti, another stanza is added viz. Daana prabhriti yaa tu syaadayaadvad aayuh pativrataa,bhatru lokam na tyajati yathaivaarundhato tathaa/ or at the time of ‘kanyaadana’ by the girl’s father to the son-in-law, then the entire longevity of the husband is handed over to her and never ever let it slip down from the bhatru loka to safeguard ever, as Arundhati high on the stardom on sky would stand as the evidence! ] Naasti streenaam pruthavyagino na vratam naapyuposhanam, patim sushruyate yena tena swarge mahiyate/ or there indeed could be no yagna performed nor no vrata or upavas or daana be accomplished by a man without his counter part a ‘saha dharma charini’, and neither of them be scaled up or esteemed in swarga! Thus the couple tied together by all kinds of ethical and spiritual relationships ought to be conditioned and destined to be together till the end of their lives. In case the husband passes away, she might sacrifice all the pleasures of her erstwhile life even by emaciating her body and sustain herself with fruits and roots but never takes the name of bodily desires and be chaste and
self controlled with the husband gone even if she does not have a son and that feeling of helplessness on that score need not require her to marry again. After all, several Brahmacharis sustained themselves with chastity and they too being unmarried too have attained Swarga without affecting the continuity of their vanmsha! In the case of a husband being a ‘napumsaka’too a second husband would not only expose him as well as her craving for sex. Even if the husband is lacking in virtue with lapses of moral conduct, the wife has to treat him with patience and that loyalty should help achieve her heavens even during of her existence. In case however a wife develops intimacy with other males she is sure get disqualified for higher worlds as a wife and to suffer disgrace while alive, her illegitimate children in her ongoing life would get them the ill reputation as bastards as also she would suffer in hells after her death. If she cohabits with a woman of a different caste, her remarriage is dubbed as ‘purapurva’ or as a second wife. Hence any violation of the ‘Agni saakshi vivaahas’, either of the couples is bound to suffer diseases in their ongoing lives and as in rebirths as from the wombs of jackals being always distressed. Patim yaa naabhicharatmanovaagdeha-sanyataa, saa harrtilokamaapnoti sadbhiih saadhveeti chochyaite/ Aena naaree vrittena manovaagdeha sanyataa, ihaagryaam keertim aapnoti patilokam paratra cha/A wife is to be quoted as a ‘saadhvi’ once her Manas-Vaani-Deha or her thought-speech-and body are surrendered to her husband. It is on this basis of virtue and of ability to control these three aspects would attain fulfillment in her life and lasting happiness thereafter. A dwija well versed in the regulations of Virtue and Morality would have been blessed to attain such an exemplary and golden wife and performed several Fire Sacrifices. In the unfortunate eventuality of her loss of her life, he might marry again but indeed with the same kind of Sacrifice and of the same sacrificial implements too! That is the reason why that the Inimitable Five Unique Pancha Yagnas be continued meticulously in the life of every dwija in his house! [While referring to Stree Dharmas, Essence of Dharma Bindu as released by the website of kamakoti.org/articles as also by google is quoted as follows: Stree Dharmas: Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa bhavet Kanya atha urchvam Rajasvala/ Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninthyear old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) Maata chaiva Pitaachaiva jyeshtho bhraataa tathaiva cha, trayaste narakam yaani drushtvaa kanyaa rajasvala/ (In case, the mother, father and elder brother of the girl has come of age an still remains unmarried the three are designed to visit hell) Manu Smriti is quoted: Pitaarakshtai Kaumare Bhartaa rakshati youvane, Putrastu sthaavire bhaave na stree swaatantrya marhati/ Sookshmehbyopi prasangebyh striyo rakshyaa visheshatay, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmanumuttamam/ Paanam durjana samsargah patyaacha virahotanam, Svapmonyageha vaasascha naaree sandushanaani shat/ (During the ‘Kaumara dasha’ before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in eitherof the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alchohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living independently in other’s houses.) Manu Smriti also explains: Naasti streenaam pridhagayanona vratam naapyposhanam, Patim shushrushed yattutena varge mahayeeite/ Kamaritveevaa gunairvaa paravarnitah, Nasriyah parivarjyasyaat satataam daiva vatpatihi/ Sadaa prahvaashtayaa bhavyam grihakaryaech dakshayaay, Susamskrtopaskarayaa vyaychaamuktahastayaa/ (As women have no yaginas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with
faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home) Vyasa Maharshi gave the instructions as follows: Haridraamkumumchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharaman shubham/ Kesha samksakaara kabari kara karnaad bhushanam, Bhartur aayushyami -cchanti dooshayenna Pativrataa/ Praatah kaaletu yaa naari dayaadarghyam vivasvate, Sapta janmaani vaidhavyam saa naari naiva pashyati/Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would aviod widow hood for seven births ahead! Krutvaa mandalakam Braahme tooshneem evaakshhataabhih pujayet satatam yaa tu tasyaaastupyyanti Devataaah, Yadgrihim raajate nityam mangalairanulepanaih, Tadgríhe vasate Lakshmeerityam purnakalaanvitaa/ Pativrataa tu yaa naari bhartru shushrshanotsukaa, Natsya vidyate paapam ihaloke paratraacha, Pativrataadharmanarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/( Devatas would be delighted to visit the houses where the home fronts are decorated with ‘manadalaakaara’or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: Adushtaam vinataam bharyaam youvane yah parityaje, Sapta janma bhavestreetvam vaidhavyam cha punah punah/ ( Husbands who discard wives of good character and discipline would be cursed with widowership and womanhood for the subsequemnt seven lives!) Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhivashurayorntityam pujaam mangala tatparaa tishthet prasanna vadanaa bhatru priya hite rataa/ Smriti Ratna cautions Sandhayaayaam nava bhoktavyam garbhinyaatu prayatnatah, nasnaatavyam na gantavym vriksha muleshu saevadaa/ (Gabhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night day nor take bath or go near tree foundations) Naa maangalyam vadevyakyaam na cha ghaasyadikimchana, Kuryaat shvashurayorntityam pujaanmangala tatparaa, tishthetprasanna vadanaa bhartru priyahite rataa/ (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Yagnyavalkya stresses: Dao hridayasyaa pradaane nagarbhe doshamavaapnuyaat, Vairupyam maranamapi tasmaiaakaaryampriyaam stiyayath/ (In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shorteni ng their hair for reasons of religion and faith as example of ‘Veni Samhara’ at Sangama of Rivers, then the husband himself is required to perform the Vrata by scissoring the hair by two inches. Tirtha yatras, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless. Vyasa Maharshi explains of some features of widows: Patyaomritepi yo yoshivaidhavyam paalayet kvachiti, Saapunah prayapya bhartaaram svarga bhogaan sameesnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatattha, Ekaahaarrah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasa sambhogonaiva kaaryastathaav kvachiti, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnustu pujanam kaaryam patibudaana chaanyadhaa,
Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharma paraanitayam vidhavaap shubhaamataa/
As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with ‘tilodakas’ or black Tilas with water using ‘darbhas’. Those women who are widowed should consider as the deceased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.

Also Parashara Smriti is quoted: Grihini Dharmas: In the event of married (or unmarried) women desirous of shortening their hair due to reasons of religion the head hair can be shortened by two inches; for example there is a dutiful binding called ‘Veni Samhara’at tirtha pradeshas like Gaya, where a husband himself performs the vrataa by scissoring the hair likewise. But widows ought to shave the head as per ancient ‘aachaara’. They are forbidden to sleep in the central place of their homes or alone in far off places. They are also restricted to neither accompany their husbands to agricultural fields, nor visit without husbands or unaccompanied with close relatives to cattle sheds, river beds, sea shores and forests. It is preferred that they perform Vratas in their own homes with their husbands. Tirtha yatras, temple visits or religious places or congregations unaccompanied with husbands are a mere waste. Similarly giving away danaas, performing any activity like homas, vratas etc. are futile. Yet, any activity related to Dharma with motives of vengeance, harmful to others or with show off and pride shall indeed recoil in course of time. At the same time, a prayer or vrataa or of spiritual significance performed with physical and mental cleanliness would concentration, faith and dedication would indeed yield contentment and fulfillment. Even a Kamya Vrata or Nishkama Karma performed with commitment shall indeed be reciprocated proportionately while of course kamyaa vratas lead to desired results while nishkama vratas add to the accounts of Punya! Referring to the tendencies of contacts with men in general and those males other than husbands in particular, Paraashara Smriti lists out Ashta Vidha Maithuna viz. Smarana or thoughts, keertana or praising, keli or being playful, prekshana or passing looks with desire at the opposite party, Guhya bhashana or whispers, Sankalpa or a kind of resolve, Athyavasaaya or trials for contact from a distance, Kriya nirvritti or intense desire, Vaak prerepana or inciting with small conversation, Udreka or infatuation, steady vision, rahasya sambhashana or secret conversation, Ubhaya prerepana or mutual physical contact, Resolve or the decision to mate and finally the copulation. These misdemeanors too would qualify for atonements!

Chapter Six:

VI. 1-38) Evam grihaashrame sthitvaa vidhivat snaataka dvijah, vane vaset tu niyato yathaavad vijitaindri -yah/ Grihasthastu yathaa pashyed valeepalitamaatmanah, apatasyaiva chaapatyam tadaaranyam samaashrayet/Santyaajya graamyamaahaaram sarvam chaiva parichhadam, putreshu bhaaryam nikshipya vanam gachhet sahaiva vaa/Agnihotra samaadaaya grihyam chaagniparichhadam, graamadaranyam nisritya nivaseniyatendriyah/ Munyannairvividhairmedhyah shakamulaphalena vaa, etaneva mahaayajnaamirvped vidhipurvakam/ Vaseeta charma cheeram vaa sayam snaayaat prage tathaa, jataashcha bibhriyaanmityya shmashrulomanakhaani cha/Yadbhakshyam syaad tato dadyaad balimbhikshaam cha shaktitah, abmuulaphalabhikshaabhirarchayed aashramaagataan/ Svaadhyaye nityayuktah syaad daanto maitrah samaahitah, daataa nityamaanaadaataa sarvabhutaa -
nukampakah/Vaitaanikam cha jahyayaadagnihotram yathaavidhi, darshamaskandayan parva paurnaa -
maasam cha yogatah/Riksheshyaagrayanaam chaiva chaaturmaasyaani chaaharet, turayaanam cha
kramasho dakshasyayanemeva cha/Vaasanatacharadair medhyaarmunyannaaih svayamaahiritaaih,
purodaashaa.nshcharunshchaiva vidhivatnirvapat prithak/ Devataabhyastu tad tatuva vanyam
medhyaataram havali, sheshatmani yunjete lavanam cha svayam kriitam/ Sthalajaudakashaakaani
pushpamulaphalaani cha, medhyaavrikshodbhavaayayaat snehaanshcha phalasambhavaan/ Varjayen
madhu mnnsam cha bhuumaani kavakaani cha,bhustrnam shigrukaam chaiva shleshmaatakahalaaani cha/
Tyajedaashvayuje maasi munyannam purvasanchitam, jeernaani chaiva vasaansi shaakamulaphalaani
cha/ Na phaalakrishtamaddaatsurshtamapi kena chit, na graamajaaataanyaartopi mulaani cha
phalaani cha/ Agnipakvaashanam vaa vay kalapakabhujave vaa, asmakutto bhaveved vaapi dantoluu-
khalikopi vaa/Sadyah prakashalaako vaa saan maasasanchayikopi vaa, shanmaasanchayhoy vaa svayat
samaanichyahtra eva vaa/Naktaam chaanaam samashneeyadhivaa vaaahritya shaktitah, chaturthakaaliko
vaa svayay svayaapavsthamakaalikah/ Chaandraayanaaviddhaanaaviraa shuklaksnecha vartayet,
pakshaantayorvaaapyaashneeyaad yavaagum kvathitaam sakrit/ Pushpamulaphalairvaapi kevalairvartayet
sadda, kalapakvaih svayam sheernairvakaanaasamate stithah/ Bhumaai viparivarteta tslitved vaa
prapadairdinam, sthaanaanaasabhadhayam viharet savaneshubhayannapah/ Greeshme panchatapaastraat svayad
varshaasvabhraaakavakishakah,a ardravaasaasutu hemante kramasho vardhayastapah/ Upasperishanstrishha-
vanam pitreen deevansaancha tarpayet, tapascharanshchogarataram shoshayed dehamaatamanah/ Agnee-
aatman vaiitaanaan samaaropya yathavidhi, anagniraniketah syaan munirmulaphalaashanah/ Aaprayat-
nah sukhaartheshu brahmachaaree dharaasashayah, sharaneshvaamashshaiva vrikshamulaa niketanah/
Taapasesheva vipsreshu yaatrikam bhaikshamaaharet, grihamedhishu chaanyeshu dvijeshu vana
vaasishu/ Graamadaahr kriitmaa yasto veyaasaa vane vasan, pratigrihyaa putenaiha paanaa
shakalena vaa/ Etaashechaanyashaacha seveta deeksha vipro vane vasan,vividhaaschchaupanishaadeer
aatmasansiddhayae shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireeva svitaah, vidyaatapo
vivridhyartham shareerasya cha shuddhayet/Aparaajitaam vaasthaaya vrajed dishamajhimagah,
aanipaaataatshareerasya yukto vaaryaniilaashanah/Asaam maharshicharyaanaam tyaktyaanyatamayaa
tanum, veetashokabhyao vipro brahmako maheeyetey/ Vaneshu cha vyirvaiityam triteeyam bhaagam
aayushah, chaturthamaayusho bhaagam tyakvoa sangaa parivrajet/ Ashramaadaashramam gaatva
hutahomo jitendriyah, bhksaalbapirishhraantaah prarajayat preetya vardhate/ Rinaani treenyapaakritya
mano mokshe niveshayet, anapakritya moksham tu sevamaano vraJayadadhah/ Adheetya vidhivad vedaan
putraanshchopadaa dharmaatap, ishtvaa cha shaktitio yajnairmano mokshe niveshayet/ Anadheetya dviio
vedaanumtpadaa tathaah sutaan, anishtvaa chaiva yajnaishcha mokshamichchhan vraJayadadhah/
Praajapaatyam nirupyeshtim sarvavedasadakdhinaam,aamanyagneen samaaropya brahmanah
pravrajed grihaat/

( Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue
the Vidhis or principles of dharma with determination and ‘indriya nigrah’, while aging with wrinkles and
white hair as per the pratice of generations after generation. He might even discard cultivation entrusting
him to sons and retire into forests with his wife but retaining his duty of the daily ‘agni karyas’ along with
the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and
unshaven beards or hairs yet with bathings in mornings and evenings esuring ‘baahyaantara shuchi’. He
should offer ‘bali’ to share his food with creatures and insects, give away charities and perform ‘atithi
seva’ as per his ability, as also daily vedaadhyayana. Vaitaanikam cha jahyayaadagnihotram yathaavidhi,
darshamaskandayan parva paurnaa -maasam cha yogatah/Riksheshyaagrayanaam chaiva chaaturmaa -
syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/ Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of ‘ishti karyas’ of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva’s directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprasthaa should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. Nakam chaanam samashneeyadhiiva vaadhritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanaavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/ or food be consumed as nakta bhojana that is to refrain from eating as per one’s ability or take food either in the day or night, keep ‘upavaasa’ or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing ‘trikaal a snaanas’ or mornings-middays and evenings,a Vaanaprastha should practise ‘Panchaagni saadhana’ or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemamnta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of ‘trikaala snaanas’ in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one’s own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. Etaashchaanyaashcha seveta deeksha vipro vane vasan,vividaashaachau panishadeer aatamansiddhayhe shruteeh/ Rishbibhirbrahmanashchaiva grihasthaireva sevitaah, vidyaatapo vivriddhyartham shareerasya cha shuddhaye/ or even the afore-mentioned vannaprastha dharmas apart, Brahmans who even otherwise practise accomplishment of ‘tadaatmya’ or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of ‘sat plus nyaasa’ or of Interaction with Sanyasa literally at the final destination of bliss)

39-97) Yo dattvaa sarvabhubetbhivyah pravrajatyabhayam grihaat, tasya tejomayaav lokaa bhavanti brhamavaadinah/ Yasmaadanvapi bhutaanaam dvijaannotpadyate bhayam, tasya dehaad vimuktasya bhayam naasti kutashchana/ Agaaraadabhinishkraantah pavitropachito munih, samupodheshu kaameshu nirapekshah parivrajet/ Eka eva charemniyam siddhyarthamasahasrayaaana, siddhimakeyasya sampashya - nna jahaati na heeyate/ Anagniraniketah syaad graamamannaarthamaaashrayet, upeshkakonkusuko munir bhaavasamaahitah/Kapaalam vrikshamulaani kuchelamasaahayataa, samataa chaiva sarvasminnetat
muktasya lakshanam/ Naabhinandeta maranam naabhinandeta jeevitaam, kaalameva prateeksheta nirvesham bhritako yathaa/ Drishtiputam nyaset padam vastraputam jalam pibet, satyaputaam vaded vaacham manahputam samaacharet/ Ativaadanaanstitiksheta naavamanyeta kam chana, na chaimam dehamasha Sridyvaa vairam kurveeta kena chit/ Kruddhyantam na pratikrudyadakrushtah kushalam vadat, saptadvaaraavakeenaam cha na vaachampanitaam vadet/ Adhyaatmaraatiraseeno nirapeksah nirodhah -

shah, atmanaiva sahaayena sukharthe vichareddiha/ Na chopataanimmittahyyaam na nakshatra angavidyvayaa, naanushasana vaadaabhyaam bhikshaam lipetaa karhi chit/ Na taapasaar brahmaaaraaurvaa vayobhirapi vaa shvabhih, aakeernam bhikshuakilvanyai ragaaramupasam vrajat/ Kliptakeshanakha shmarshuh paartee andee kusumbhavaan, vichareeniyato nityam sarvabhattaananyaapeedayaan/ Ataajasani paatataani tasya syumnirvanaani cha, tesaamadabhih smritambhachah shamaah mamashaamivadaadhvare/ Alaabumdaaraupaatram cha mrinmayam vaidalam tathaa, etaa yatiptaaraani manu saavayambhu

vobraveet/ Ekaakaalam chared bhaaksham na prasaajeta vistare, bhaakshke prasakto hi yatirvishayeshvapi saajjati/ Vidhume saannamasale vyangaaare bhuktavajjane, vritte sharavaasampaatte bhikshaam nityam Yatischcharet/ Alaabhe na vishadee syaatlaabhchh chaiva na harshhayet, praanaayaaatrikamaatrahaa syaat maaatraasaangad vinirgata/ Abhipujitalaabhchanstu jugupsetaiva sarvshah, abhipujitalaabaashaachcha yatirnuktopi badhyate/ Ahpavaahyabhyaahaa rinahsthaaasaanaanena cha, hriyamaanaani vishayair indriyaani nivartayet/ Indriyaanaam nirdhoah raagadvesha kshayena cha, ahinsaaya cha bhutaanaam amritatvaayaa kalpyata/ Aveksheta gateernirnaam karmadoshasamadhbhaavah, niraye chaiva patanam yaatanaashchha yamakshaye/ Viprayogam priyaishchaiva sanyogam cha tathaapriyaih, jaraya chaabhi bhavanam vyadhibhishchopa peedanam/ Dehaadutramanam chaasmaata punargarbhe cha sanbhavaam, yonikutasaahresu sriteeschaaayaantaaraatmanah/ Adharmaprabhavam chaiva dukkhayogam shareerinaam, dharmaartha prabhavam chaiva sukhasanyogamakshayam/ Sukshmataam chaanvakeet sheta yogena paramaanaam, dehesha cha samupattimuttimeshvaadheshu cha/ Dushhitopi charaed dharman yatra tarasraamte rathae, samah sarveshu bhuteshu na lingam dharmanakaranam/ Phalam katakavrikshasya yadyapymbuprasadaadakam, na naamagrahaadveeb tasya vaari praseedaiti/ sanrak -

shanaartham jantunaam raatraavaahani vaa sadaa, shareerasyaatayee chaiva samikshya vasudhaam charat/ Ahmaa ratryaa cha yaanaantar hinastraajnaanataa yathit, tesaan snoaatva visudhyarthaam

praanaayaaamnshadaachaaret/ Praanaayaaamn braahmanasaya tustryo vidhivat kritaah, vyaaahr

pranaaviryuktataa vijneyam paramam tapah/ Dahyante dhmaayamaanaanaam dhaataunam hi yathaa

malaah, tathendriyaanaam dahyante doshaah praanasya nigrhaat/ Praanaayaaamairdahed doshaan
dhaaraanaabhisheek kilibishaam, pratyaaharaanaa sansargaan dhyaanaanaeneeshvaraaan gunaan/ Uchhaa

vacheshu bhuteshu durjeyenaakritraatmabhih, dhyaanyogenya sampashyed gatimasaantaaraatmanah/ Samayagdarshanasaampannah karmanbhira nibadhyate, darshanena viheenastu sansaaraam pratipadyate/ Ahimsayendriyaasangair daaikaashchaiva karmabhih, tapasashccharanaishchaugraaih saahdayanteeta
tapadam/ Asthiishanaa snaayyuyatam maamsashonitalepaanam, charmaavananaddharm durgandhi purna

mutra pureeshayoh/ Jaraashkha samaaavisham rogaayatanamaatauram, rajasthamanityam cha bhutaah -

vaasamimam tyaaet/ Nadeekulam yathaa vriksho vriksham vaa shakunryathaah, tathaah tyajjanni mam deham krichchraad graahaaam vimucythe/ Priyeshu sveshu sukrtamaapiyeshu cha dhaakritam, visriiya dhyaanayogena brahmaabhibhetyeenaanam/ Yadayaa bhavaena bhavatii sarva bhaaveshu nihiprhah, tadaa sukhamavaapnoti pretya chaiha cha shaaashvatam/ Anena vidhinaa sarvamsthyakvaa sangaa sanhaa shanaah, sarvadvangavinirnukto brahmanyevaavatithidhaa/ Dhyaanikam sarvamevaaitad

yadetadanabhisabditam, na hyanadhyaatmavii kashchhit kriyaahalamupsapaashhate/ Adhiyajnam brahma

japadaadvhdhidaivikameva cha, adhyaatmikam cha satataam vedantaabhihitam cha yat/ Idam sharanam

ajnaanaamidam eva vijanaataanam, idamanvichhataam svargam idamaanaantyamichhataanam/ Anena krama
yogena parivrajati yo dvijah, sa vidhuyaiha paapmaanam param brahmaadhisthhati/ Esha dharman -
nushishto yo yateenaam niyataatmanaam, vedasam naaasikaaanaam tu karmayogam nibodhata/ Brahma
chaaree grihasthashcha vaanaprastho yatisthataha, ete grihasthaprabhavaash chaatvaaarah prithaga
ashramaah/ Sarvepi kramashastvate yathaashastraam nisheeitaah, yathottakaarinaam vipram nayanti
paramam gatim/ Sarvashaamaapi chaitehaam vedasmititividaanathah, grihastha uchyate shreshthah sa
treenetan bibharti hi/ Yathaa nadeenadaah sarve saagare yaanti sansthitim, tathaivaashraminah sarve
grihaste yaanti sansthitim/ Chaturbhiraapi chaivaaitairnityam aashramibhirdvijaah, dashalakshanako
dharmah sevityavyah prayatnataah/ Dhirit kshamaa damosteyam shauchamindriyanigrahah, dheervidyaa
satyamakrodho dashakam dharmalakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate,
adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakaam dharmamanutishtthan samaa -
hitah, vedaantam vidhivatshrutvaa samnyasedanino dvijah/ Sanyasa sarvakarmaani karmadoshaan
paanudan, niyato vedamabhyaasya putraishyare sukham vaset/ Evam sammyasya karmaani svakaarya
paramospriyah, sanyaasenaapahatyainah praapnoti paramam gatim/ Esha vobhiiito dharman
braahmanasya chaturvidhah, punyokshayaphalah pretya raajnaam dharman nibodhata/

( As a human being decides to enter the fourth stage of life after brahmachrya-grihastha-vaanapraastha and
the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and
the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at
that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly
matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his
companion and silence his ornament while death becomes his goal and liberation his ultimate destiny.
He discards daily duties of Agni karyas and pratice of dharma vidhis but has the singular quest for Truth
as of a sat-nyasa! He has no possession excepting a ‘biksha padaatra’, no abode excepting the shadow of a
tree, no dress except a piece of cloth to cover the body. Naabhinandeta maranam naabhinandeta
jeevitam, kaalam eva prateeksha nirvasham bhrityat yathaa/ He neither wishes to die nor seeks to live,
but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a
companion. He sets his foot as guided by sight, purified by free air with plentiful naural water to drink
eating ‘kandamoola phalas’ to survive healthily, control tongue and speech and above all practise
morality. Ativaadaanstitiksheta naavamanyeta kam chaana, na chaaimam dehamaashriitya vairam kurveeta
kena chit/ Krudhyantam na pratikrudyedaakrushtah kushalam vadet, saptadvaaaravakeernaam cha na
vaachamanritaam vadet/ He should maintain poise while hearing harsh words, insult none nor turn into
enmity even against one’s own body hurt; anger begets further anger and even against insults one deeds to
control the ‘panchandriyas’ of mind, face, nose, eyes and tongue thus showing up expressions any of
these. Be delighted unto one self even avoiding sensualities and keeping one’s own conscience as his true
companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition,
much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on
devotion and virtue and related trades nor utilise one’s learning and knowledge except for self-realisation.
A sanyasi should abstain from visiting those in the state of vanapratha or Brahmans, nor where there are
birds, dogs, beggars, etc. as a true sanyasi’s mission of life is only to seek ‘moksha’ and nothing short of
it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are
not made of silcer or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure
and in very limited in quantity just for sustenance. Indeed when there is good food around meant for
beggars then an ascetic goes for the remanants- never for taste and quality- but for sheer survival. Even
while so filling the meagre intake, his thought process would be on the thoughts of the values of

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abstinence, avoidance of human pitfalls, resultant torments of the world of Yama, transmigration of Souls, and of the pursuit of Immortality. Dehaadutkramanam chaasmaat punargarbhe cha sambhavam, yonikotisahasreshu sriteeshchaasyaantaraatmanah/ Adharmaprabham chaiva duhkhyogam shareerinaam, dharmartha prabhavam chaiva sukhasanyogamakshayam/ or once a body is born out as from billions of yonis / garbhas, the minds- limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariably led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of ‘dharmaacharana’ to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequate as long as they are not backed up my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; Phalam kataavrikshasya yadyapymbuprasaadakam, na naamagrahaaadeva tasya vaari praseedati/ samrak - shanaartham jantunaam raatraavahani vaa sadaa, shareerasyaatyaye chaiva samiikshya vasudhaam charet/ for the ‘raksha’ or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. After all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one’s lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by ‘shuchi snaanaas’ and constant practices of breathe control; six pranaayaamas reciting Gayari Mantra of Bhur- bhuva- swah with vyahriti and pranava ie ‘Om’ is considered as ‘Parama Tapa’or the highest form of austerity as on day in and day out! [*Yoga sadhana is the Practice of physical exercises and alignment of the body limbs and the inner consciousness deriving not only physical fitness by way of memory power, health, longevity and various direct benefits of good sight and hearing, good digestion, correctives of deficiencies of limbs like diabetes, blood pressure, cholesterol, weight control, epilepsy etc, by harnessing the Karmendriyas and Jnaanindriyas but also by pursuing the path of Realising the Supreme. The most significant Yoga is that of ASHT ANGA YOGA is not only a Physical Exercise but a Spitiual Experience and Discipline comprising Yama-Niyama-Asana-Pranayama-Pratyahara- Dharana-Dhyana-Samadhi: Yama comprises Ahimsa or Non-Violence, Satya or Truthfulness, Asteya or non stealing, Brahmacharya or celibacy, and Aparigraha or non-greediness; Niyama comprising Shoucha or Purity, Santosha or Contentment, Tapas or austerity, Swadhyaya or Self Teaching or Introspection and Ishwara Pranidhana or inquisitiveness of Divinity; Yogasana or the sitting posture of a yogi which serves five purposes viz. normal activity of limbs, exercise of limbs, mental energy, intellectual enhancement and Spiritual Awareness- there could be many postures of Asanas while standing, forward bending, supine or prostate, inverted, abdominal or lumbar, twisting, back beding, balancing and on on but the Padmasana is the most popular for Ashtanga yoga; Pranayama or control of breathing- the methods being Sahita Kumbhaka or retention techniques for physical and mental soundness, Surya bhedi Pranayama or inhalation (Puraka) through right nostril and exalation (Rechaka) through the right nostril for good digestion and removing impurities of body and mind, Ujjayi Pranayama or travel of breathing between nose and heart to control cough and cold besides removal of impurities, Bhramari or concentrated and fixed pattern of breathing to improve concentration and will power,
Murccha Pranayama is an extreme form of breath retention which only yogis could perform as it would be a near unconscious state and finally Kewali Pranayama is temporary stoppage of breath; Pratyahara is extraction and suppression of senses from karmendriyas and Jnanendriyas; Dharana or retention of that stage for long durations; Dhyana or immersion of the Self in deep meditation and Samadhi or the climactic stage of trance

Dahyante dhmaayamaanaaanaam dhaatuunam hi yathaa malaah, tathendriyaa - naam dahyante doshaah praanaasya nigrahaat/ Praanaayaamaoirdahed doshaan dhaaraanaabhishchha kilbisham, pratyahaaraena sansargaan dhyaanenaaneeshvaraan gunaan/ or just as the ‘dhaatus’ (metallic ores) like of gold are cleaned of their blemishes and polished thereafter, ‘Praanaayaamaas’ do purify the breathing process and uproot physical ailments and diseases, while ‘dharana’ washes off sins, ‘dhyanaas’ maintain and control the ‘karmeindriyas’ and ‘jnaanendriyas’ the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior ir inferior-is facilitated and expedited by the means of ‘dhyana’. Samyagdarshanasampannah karmabhirna nibadhyate, darshanena viheenastu sansaaram pratipadyate/ or ‘Brahma saakshaatkaara’ is not necessarily facilitated by ‘karmaacharana’ but certainly leads to the wherewith-all or the equipment by ‘janaa’ or the awareness of Brahmata the Bliss!

‘Ahimsa’ or injuring either the body or the psyche or of affecting the morale of any being among the ‘charaaacharas’ of anyone Being in the Lord’s creation is the fundamental of a person, besides the ‘indriaya nigrah’ or total control one’s organs and senses or of detachment coupled with rigorous practice of austerities are stated as the hardest and hallmark criteria of ‘dharmaacharana’. Asthithunam snaayuyutam maamsashonitaalepanam, charmaavanaddham durgandhi purna mutra pureeshayoh/ once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood, bones and tendons or the five elements of which bones are the beams, tendons as chords and fless and blood being the mortar which represent the Five Elements of ‘Prithyaapastejovaayuraakaashas’! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its ‘sukrita’or ‘dushkrita’, then that Atma submerges into the most luminous fund of Eteternal Bliss, while the fate of the just dead Being, joins the stream of ‘Kaala’ or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. Yadaa bhaavena bhavati sarva bhavatih, Yadaa bhaavena bhavati sarva bhavatii nihsprihah, tadaa sukhamavaapnoti pretya chaiha cha shaashvatam/ or as the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the ‘kaala pravaaha’ of births and deaths there again. Back ‘home’ or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the ‘floating baloon’on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: Adhiyajnam brahma japedaadhidaivikameva cha, adhyaatmikam cha satatam vedaaantaabhihitam cha yat/ Idam sharanam ajaananaaamidameva vijaanaataam, idamanvichhataam svargam idamaanantyamichhataam/ or Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worship of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knowledge of the Eteternal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the
life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija’s life, like Brahmachaarins, hermits and ascetics just as an ocean is the final absorber of all types of water bodies some as lakes and some as rivers. Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalaksha -nakam dharma manutishthan samaaa - hitah,vedaantam vidhivatshrutvaa samnyasedanrino dvijah/ or the dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: Dhritih kshamaa damosteyam shauchamindriyanigrahah, dheervidyaa satyamakrodho dashakam dharma lakshanam/ Dasha lakshanaani dharmasya ye vipraah samadheeyate, adheetya chaanuvartante te yaanti paramaam gatim/ Dashalakshanakam dharma manutishthan samaa hitah, vedaantam vidhivatshrutvaa samnyasedanrino dvijah/ or Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshma or pardoning other’s lapses and shortcomings, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or ‘baahyaantarashudhi’ viz. external and internal purity, Indriya nigran or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lohba-moha-mada-matsaryas; dheervidyaa or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitru Deva ‘rinas’ or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to sanyasa having conquered the desires of life do sustian the rest of life with minimal subsistence but that does not however abandon the Vedic back-drop: sanyaset sarvaka karmai Vedamekam sa sanyaset/ or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: Sanyasya sarvakarmaani karmadoshaan paanudan, niyato vedamabhyasya putrihvardhaye sukham vaset/ Evam samnyasya karmai svakaarya paramosprihah, sanyasenaapahatyainah praapnoti paramam gatim/ or abandoning all the rites and duties of the erstwhile ‘varnaashramas’, then totally concentrate on the sole and singular target of accomplishing Brahmataw as a fulfilled ascetic of total renunciation!

[Dharma Sindhu details the eligibility for and the duties of Sanyasis: Brahmacharyaa Deva pravrajeydgrihaadvaa vanaadwaa Atha punaravrativa snaatakovaat Utsanaagniranagnikovaa yada hareva virajettada hareva pravrajet/ (Be it a Brahma –chaari or who has done samavarta or returned home after studies or a Snaataka, Grihsta, Saagnika, Anagnika, or Vanastha- any person could get Vairagya and take to Sanyasa on that very day). Any body who is anxious, on the threshold of death, or highly disturbed in mind or other-worldly wise, is qualified to assume Sanyasa. In taking ‘Aatura Sanyasa’ or in a restless mind, there would not be duties to observe except declaring themselves as Sanyasis. But in the case of those Brahmanas who are in the quest of ‘Atma jnaana’ and are ready for ‘Danda Grahana’and such formalities are only eligible and are called Vividisha Sanyasis. ‘Vidwat Sanyasa’ is open to Kshatriyas and Vaishyas too. Basically there are four classifications of genuine Sanyasis viz. Kuteecha, Bahoodaka, Hamsa and Parama Hamsa. Kuteecha is the one who stays away aloof from normal life in a seperated Kuteera or an abode, wearing Yagnopaveeta and Shikha as also Kaashaya Vastra and Tridanda, eating from relatives and observing Atma Nishta. Bahoodaka is the one who deserts family members, eats the niyamaas of Kaashaya Vastra etc. and receives alms and
Bhojana from among seven houses while being fully engaged in absorbing Tatwa Jnaana. Hamsa Sanyasi is similar to Bahoodaka but also wears a single Danda. Parama Hamsa is distinguished without Shikha-Yagnopaveeta and is a concentrated version of a Superior Sanyasi to whom it is immaterial to wear Kaashaya vastra or not but does adorn with Danda Dharana. Eka Dandam samaashritiya Jeevanti bahavo Naraah, Narakye Rouravey Ghoarey Karma tyaagaapatamtitey, Kaashtha Dando Dhruyte yena Sarvaashi Jnaana varjityah sayaatii Narakam ghoram/ (Those who have no Vairagya but assume the ‘Vesha’ or outfit of a Sanyasi for his livelihood would indeed visit Narakas; Sriti Vachana states: by merely adorning with Danda without Karma Tyaaga those who who show off as Sanyasis would definitely visit Ghora Narakas.) Sanyaasi Dharmas: Following the early morning Japa of Brahmanaspataye, observance of extreme cleanliness in ablutions by four times more than in the case of others, Aachamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smaranama, tarpanama with Bhushtapayaami, Bhuvastarpayaami etc. and dwikaaal Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with Bhusswaddaanamah along with the Samasta Vyahrutis, offer portions of the Bhiksha to Suryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: Yati hastey jalam dadyacchi-kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/ (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). Eka raatram Vasedgraamey Nagarey Pancha Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamsta Chaturobvasdet/ Ashtamaasa anvihaara -syaaadya teenaam Samyattaatmanaam, Mahaa Kshetra pravishtaanaam Vihaarasu na Vidyatey/ (Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a town, and as many days as he wishes in a Kshetra.) Bhikshaatanam Japa Snaanam Dhyaanam Shoucham Suraarchanam, Kartavyaani shadeytaani sarvadhaa Nripa dandavaat/ Manchakam Shukla Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/ Vridhaa jalpaam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha varjayeccha Sadaa Yatih/ (Bhikshaatanata, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials, sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are forbidden. Yati patraani mridwenu darvalaa bhumyaanicha, Na Tirtha Vaasi Nityamsaanopavaasa paro yathih/ Nachaa dhyaa –yana sheelasyaanayakhyaaana parobhavet/ (Yatis are to retain wooden or earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavasaas and engage themselves in the studies of Vedarththas Granthas and related discussions only.).

Essence of Dharma Bindu vide kamakoti.org/articles as also vide google is quoted further: Sanyasa Dharmas: Yama Deva defines Sanyasa: Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaaastaaanah dhet sarvaan tushaadagniriva prattimaadikam/(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: Trimshatparaamstrim shadaparaan trimshacchhapara
–tah paraan, Sadyassannyaasana deva narakaattrayaete pitraan/ (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generations ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa-Dhyana-Patana and concentrate on Paramatma always.Bahudaka after assuming sanyasa should severe family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows:Koupeena yugalam kandha danta ekah parigrahah yateh, Parama hamsasya naadhihakstu vidheeyate, Parah Parama hamsastu turyaakhyah Shruti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa taparah,Shravanaadiratasshuddhah nidhi dhyaanataparah/ Brahma bhavena sampurya brahmandamamakhilam sthitah/ Atma triptaschaatmarataah samaloshtaasha kanchananat tavam padaika boddhuacch Vishnurupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/ A Sanyasi named Parama hamsa has no possessions except a ‘koupeena’ or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti’s instruction he is named ‘parama hamsa turi’ and is of outstanding features as a Danta-Shanta-Satvavna-Sahuwaalchya Shrutvi karmavan panhamam nopapadyate/ (To a bhikshu, there are four objectives of existence viz. Dhyana, Shrouche, Bhikshatana and Loneliness; there is no other fifth feature except meditation to Paramatma) Kanva Muni instructs: Ekaraatrim vasety graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturovaset/ (A Sanyasi should be on constant move, spending one nigh in a village or five nights in a town, but during the rainy season, he should chataur maasya) Vyasa Maharshi states: Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/ (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)


DHARMAMAATMAJAM, Brahmatejomyayam Dandam- asrijat purvameeshvarah/Tasya sarvaani bhutaani

sthavaaraani charaani cha, bhayaad bhogaaya kalpante svadharmaatna chaalanti cha/Tam deshakaalau

shaktim cha vidyaam chaavekshya tattvathaat, yatharaahatath sampranayennareshvanyaayavartishu/Sa

raajaa purusho dandah sa netaa shaa sita cha sah, chaturnaamaashraamaanaam cha dharmasya

pratibhuh smritah/Dandhaa shasti praajaa sarvaa danda evaa bhahrakshati, dandah suptesha jaagarti

dandam dharmam vidurubdhaah/ Sameekshya sa dhritah samyak sarvaa ranjayata praajaa, asameekshya

praneeetastu vinaashayati sarvathaat/Yadi na pranayet raajaa dandam dandyeshitandritah, shule

matsyanivapakshyan durbalaan balavattaraah/ Adyaat kaakah purodhaam shvaa cha lihyaaddhaa

vistathaa, svamyaam cha na syaat kasmimshchit pravartetaadharottaram/Sarvo dandaajito loko durlabh

hi shuchirnarah, dasdasya hi bhayaat sarvaa jagad bhogaaya kalpate/ Devdaanaagandharvaa

rakshaani patagoragaah, tepi bhogaaya kalpante dandenaivaa npeeeditaah/Dushyeyuh sarvavarnaash

ta bhidyaar kalpante sarvasatvaa, sarvalokaprapakopashta bhaved dandasya vibhramaata/Yatra shyaamo

lohtaaksho dandashcharati paapahaah, prajaastatra na mhyanti netaa chet saadhuo pashyati/TASYAHHH

sampranetaaram raajaanaam satyavaaadinam, sameek -shyaa kaarinaam praajnaam dharmakaama artha

kovidam/Devdaanaagandharvaa rakshaani patagoragaah, tepi bhogaaya kalpante dandenaiva

npeeeditaah/Dushyeyuh sarvavarnaash cha bhidyaar kalpante sarvasatvaa, sarvalokaprapakopashta bhaved

dandasya vibhramaat/Yatra shyaamo lohtaaksho dandashcharati paapahaah, prajaastatra na mhyanti

netaa chet saadhuo pashyati/TASYAHHH sampranetaaram raajaanaam satyavaaadinam, sameek -shyaa

kaarinaam praajnaam dharmakaamaartha kovidam/Tam raa pranayet samyak trivargaanabhi vardhate,

kaaataaamaa vishamah kshudro dandenaivaa nihanyatae/Dando hi sumahattejoe durdharaaschaa kritaam

bhii, dharmaad vichalitam hanti nirpameva sabaaandhavam/Tato durgam cha raashastra cha lokam cha

sacharaacharam, Antarikshgataanshchaiva muneen devaaashchaa/ SVE SVE dharme

nivishtaanaam sarveshaamanu purvashaah, varnaamaashraamaanaam cha raajaa srishtobhi rakshitaa/

Tena yad yat sabhrirntena kartavyam rakshataa praajaa, tat tad voham pravakshyaami yathaavadanu

purvashaah/Braahmanaan paryupaaseeta praattarthaaahaya paarthivah, traividyaa vrdhaaan vidushas -

tiththet teshaa cha shaasanaa/ Vrdhaanashtsha nityam sevtaa vipraan vedavidh shucheen, vrdhasevee

hi satatam rakshohbhirapi puyate/Tebhyoydhigachhed vinayam vineetaaamapi nityashah, vneetaatmaa

hi nirpatera vinashyati karhi chit/Bahavovinayaatnsshhta raajanaam sparichhadaah, vanasthaapi

raajyaaani vinayaat pratipedire/Veno vinashhtovinayaatnahashchaiva paarthivah/Sudaah paaja

vanashchaiva sumukho nimireva cha/ Prithhustu vinayaad raajyam praptaavaa manureva cha,

Kuberashcha dhanaishvaryaam brahmanyaam chaiva gaadhijah/ Traividyeybhyaasrayeem vidyaam

dandaneetim cha shaasvateem, aeveekshieem chaatamavidyaam vaartaarambhaaanshcha lokathaat

Indriyaanaam jaye yogam samaaasht -theda divaaniham, jitaaindriyo hi shaknoti vashe sthaaapayitum

praajaa/Dasha kaama samutthahani tathaashtau krodhaaanaa cha, vvasanaani durantaani pravatnena

vivarjayeet/Kaamaaajeshu prasaakto hi vvasaneshu mahleepathi, vyuuyathtaradharmabhyaaam krodha

jehvaaananaiva ta/ Mrigayaaksho divaawaspnaap prarivaaadhyaa strivo madhah, tauruttikram vrithaatyaavaa

cha kaamaa kao dhaakho ganah/ Paishunyam saahasam droha Irshyaasuyaarthaadushananam, vaagdandajam

cha paarshyaaam krodhajipii ganoshthakah/Dvayorapateyormualam yam sarve kavyaay viduth, tam yatnena

jayetlobhah tajjaavetaavu- bhuu ganah/ Paanamaksharhaa striyaschaiva mrigayaaa cha yathaakramam,
etat kashtatamam vidyaat chatuhskam kaamaje gane/ Dandasya paatanam chaiva vaakpaarushaarthar

dushane, krodhajepi gane vidyaat kashtmetat trikam sadaa/ Saptaksyaasya vargasya sarvatravaanu-

shanginah, purvam purvam gurataram vidyaad vyasanamaatmavaan/ Vyasanasya cha mrityoshecha

vyasanam kashtamuchyate, vyasanadhodho vrajati svaryaatavyasaneet mrithau/ Maulaan shaastrvidah

shuraan labdhalakaan kulodbhavaan, sachivaan sapta chaashtau va prakurveeta pareekshitaan/ Api

yat sukaram karma tadapyekeena dushkaram, visheshatasaahayena kim tu raajyam mahodayam/ Taitth

saardham chintaye -nnithi saamaaanyaam sandhivigraham, sthaanam samudayam guptim labdha

prashmanaani cha/ Teshaan svam svamabhipraayumupalabhya prithak prithak, samastaanaam cha

kaayeshud vidadhya -addhitamaamanaah/ Sarveshaam tu vishishthena braahmanena vipashchitaa.,

mantrayet paramam mantram raajaa shaadhgunyasamyutam/ Nityam tasmin samaashvastah sarva

kaaryaaani nihkshipet, tena saardham visinchyita tatath karma samaaraahhet/ Anyaanapi prakurveeta

shuucheen prajnaanaavasthi- taan, samyagartha samaaahartreena maatiyaans upa reek -shitaan/

Nirvartetaasya yaavaddbhiritti kartavyataaa -nribhii, taavatotandritaan dakshaan prakurveeta

vichaksanaan/ Teshaanamthe niyuneeta shuraan dakshaan kulodgataan, shucheenaakarakarmaante

bheerunantarniveshane/ ) Dutam chaiva prakurveeta sarvashaabhrishvaaradam, ingitaakaaraa -

cheshtajnam shuchim daksham kulodgataan/ Anuraktah shuchir dakshah smritaamaan deshalavit,

vapushmaan veetabheer -vaagmee duto raajnay prashayaat/ Amatye danda aayatto danee vaniyiki

kriyaa, niripatau kosharaa -shtre cha dute sandhiviparyayau/ Duta eva hi sandhate bhinnateeva cha

sanhataan, dutastat kurute karma bhidyante yena maanavaa/ Sa vidyadasya krityeshu nirgdhengita

cheshtitaah, aakaaramingitam cheshtaaam bhriitee shu cha chikeershitam/

( Ideal Kinship: Manu Deva then describes the ways of conduct and dharmas of a King about his origin

and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and

select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties

expected as from a Head of the Kindom. This is so when a Leader of the Society has to establish an

authoratative Institution based essentially on Dharma and Nyaya and above all to ensure safety and

security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like

Indra, Surya, Vaayu,Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable

Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificenes of the

combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and

provides the great source of authority and power sourced from the respective Devas of warmth yet heat of

Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sterness and demand of justice/

virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera!

Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so

venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed

up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also

burn the whole family and property as of ‘lock-stock- and barrel’! A King with his ‘kaarya siddhi’ or the

success of his purpose as per the prevalent circumstances of ‘Desha Kaala Tatwa’ seeks to attain ‘dharma

siddhi’ as he asumes varied features of kshama, krodha, mitrata, or even pratikaaara or revenge! A King

indeed is ‘sarpa tejomaya’ or all powerful as he could usher in Devi Lakshmi or around prosperity, or his

anger might invite mrityu or death. If a King is annoyed even by default, the victim’s misfortune kicks off

and his indignation is certain to miriu! Tasmaaad dharmanam yamishteshu sa vyavasyennaraadhipah,

anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaarthe sarvabhistaanaam goptaaram

dharmama -atmajam, brahmatejomayam dangam- asrijat purvameeshvarah/ or that is why the dharmas
originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the ‘sthaavara-jangamaas’ or of moving-immoveable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per ‘desha - kaala- paristhitis’ or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushvta of assertion and of unquestionable Leadership; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayat praajaah, asameekshya praneetastu vinaashayatu sarvatah/ Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil.*

In the case of a King’s negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another’s lawful house in possession *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/ or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of ‘daanda’, the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irrevocably paving way for vices and engendering evil forces Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/Tasyaahuh sampranetaaaram raajaanan satyavaadinam, sameekshya kaarinam praanjanam dharma kaamaarthha kovidam/ That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma- Artha - Kaama - Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the are of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fullfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family s ruined, then the store of ‘adharmaas’ so collected might affect not only his possessions of castles, his territories and his ‘praaja’ and their forunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have recurrences on the disgrace and ruin of his deputies down the line in thed Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the though processes of Devas receiving ‘havyas’ at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaamsaarirnnaa, pranetum shakyate tandah susahaayena dheemataa/ Svraashtre nyaya vrittah syaad bhristahaschcha shatrushu, suhritsvajihmah snigdheshu braamhaneshu kshamaanvitah/ The ideal most King is such sagacious, truthful and intelligent kind of unique followers*
of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-Saama Vedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings.

Venodinashtovinayaatnahushhashchaiva paarthivah/Sudaah paita vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha,
Kuberashcha dhanaishvaryam brahmmanayam chaiva Gaadhijah/
In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Khatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tanya and conduct.

[In the lineage of Chakshusa Manu and the Puru Vamsha were Angira and his wife Sunita the daughter Mrityu who gave birth to King Vena. In the beginning, Vena’s kingship was normal but eventually he ordered that none should perform Yagnas to Devas but to himself. He was so conceited that he claimed himself as a symbol of bravery, victory and unparalleled knowledge. He enacted Regulations verging on sacrilege and sought them to be enforced. For long time, the Subjects suffered him with hatred but the sages revolted and a day arrived when he was imprisoned; in fact Maharshi Atri the Kula Guru spearheaded the popular uprising. They churned his thighs and there emerged an ugly and Frightful ‘Kaala Swarup’ which was stated to have misdirected his behaviour despite his glorious ancestry. However when they rubbed his right shoulder, there was a sparkling and imposing Figure materialised with bow and celestial arrows donning a Kavacha or a Body Safeguard.

Nahusha who was in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis’s backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra’s wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi’s Place at once; he said ‘Sarpa Sarpa’ meaning ‘Quick, Quick’ and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka.
into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the ‘Shaapa Vimochana’ would be possible only when Pandavas reached the forest for twelve long years before their ‘Ajnaata Vasa’ or Unknown Destiny having lost a bet in the ‘Maya Juda’ or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent’s queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocent persons. King Yuvanashra performed a noted Yagna targetting Indra Deva to secure a son. During the Sacrifice days, he felt very thirsty one midnight in the Yagna Shaala and drank up the ‘Mantra Jala’ or the Sanctified Water kept in a vessel. The Rishis performing the Yagna were aghast to find the vessel empty next morning as the King drank up the Sacred Water. Eventually, the King got conceived instead of his Queen and a male child came out from his abdomen which had to be cut. The cried for milk and Indra put his index finger in the child’s mouth and saved him! King Nimi of Ikshwaku dynasty was extremely righteous desired to perform a Homa in the name of Bhagavati. The Raja Guru Vasishtha Muni agreed to be the Head Priest and conduct the Yaga. As all the preparations were ready just on the appointed time, Vasishtha Muni sent word that Indra Deva wished to perform a Yagna and thus the homa by the King be deferred to another date. King Nimi was furious and went ahead with his Yagna as scheduled in the absence of Vasishtha Muni. On return Vasishtha saw that the Homa was in the process and cursed the King to drop dead and since the Sacrifice was not yet concluded, Nimi became a ‘Videha’ or body-less to enable the King to complete the ‘Purnaahuti’ or the Grand Finale of the Yagna. Lord Yama Dharmaraja was pleased with the Yagna and gave him the option of entering the first Jeeva Body of Brihaspati or continuing the Videha Body and the King preferred to be ‘Videha’ or body-less. The King on his part gave a return curse to Vasishtha to die too and the latter prayed to Brahma Deva who was Vasishtha’s Manasa Putra. Brahma blessed Vasishta to enter Mitravaruna’s Jeeva Body which was kept in tact; the earlier Mitravaruna was infatuated with Aprara Urvashi and two issues were born of whom one was Agasti who became an ascetic and the other was King Ikshwaku. Mitravaruna’s jiva body was still in tact even Brahma created Vasishtha; now the jeeva body of Vasishtha since dropped dead as a result of Nimi’s curse had entered the duplicate of Mitravaruna without any loss of original Vasishtha’s wisdom and radiance! King Prithu picked up speedy popularity as he proved be an ideal and virtuous Administrator endeared by Maharshis and commoners alike. In course of time there were no problems owing to physical ailments, mental tensions and even of natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled Bhumi (Earth); the latter took the Form of a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Prithu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Prithu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of Vena the staple food was of flowers and fruits. Various sections of the world milke the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and ‘Pushtikaahara’ or healthy food as milk; Pitru Devatas requested Yamadhharma Raja as the calf, Antaka Deva as the milk man and ‘Swadha’as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk;
Asuras appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and ‘Antardhaana Vidya’ or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred ‘Aoushadhis’ and soon thus satisfying every one in his governance! The first and the current Manus: As the pace of Creation in the Universe was slow at the beginning, Brahma divided himself into two one as himself and another as a female called Shatarupa. The latter did Tapsya for ten thousand years and begot a husband named Swayambhu Manu born on his own. Manu and Shatarupa gave birth to Veera, Priyavrata and Uttanapada. Priyavrata ruled Sapta Dwipas of which Jambu Dwipa was a part of Bharata. In his childhood Priyavrata secured Brahma Gyan (Enlightenment) and declined to marry. Manu admonished his son that he was too young to become an ascetic and the Almighty created human beings to pass through childhood, student life, married life, detachment an renunciation and that the golden rule of married life should be like that of a dew on a lotus leaf and so on. Finally, Priyavrata ended up with two wives; he had the distinction of travelling by his chariot and earmarked the entire Bhu Loka into Sapta Dwipas and entrusted the Seven Dwipas to be entrusted to his sons. King Satyavrata was the subsequent Manu Vivasvanta who had the distinction of playing a major role in the context of Vishnu Bhagavan’s Avatar (Incarnation) as Matsya or the Giant Fish. The Story was when Satyavrata was paying offerings of waters in the River Kirtimala, a tiny fish appeared in his palms and requested him not to throw it back into the River as big fishes would swallow it and as such keep it in a container. As the fish was kept in a pot, it became too big for the successive containers and grew into a huge fish which filled in the entire Ocean. The giant fish was none other than Bhagavan Narayana himself; the Matsyaavatara directed King Satyavrata to await the arrival of a mammoth Ship and meanwhile the King should collect samples of good human beings, flora, fauna and so on and load these materials. The Matsya further conveyed that as the Ship would arrive with Sapta Rishes aboard on it, it would be hooked to the horns of the Fish to be propelled by the Great Vasuki Serpent when the totality of the Universe would be submerged in water. Lord Brahma would then be woken up from his slumber as the Demon Hayagriva who would have been killed since he would attempt to steal Vedas and other Scriptures. Subsequently Brahma would resume the task of Creation of the Universe afresh! Manu Vivaswanta the current Manu gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna.

Traividyebhyastrayeem vidyaam dannanteem cha shaashvateem, aaveekshikeem chaatmavidyaam vaartaarambhaanshcha lokatah/ An ideal King is expected to have studied the essence of three Vedas of Rik-Yajur-Samaas as also the implications of ‘Shad Vedantaas. [Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. Siksha is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujaas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be
conveyed and ‘ukta’ states that which is revealed m more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being ‘Vaidik’ and ‘Loukik’; Gayatri-Brihati-Ushnik-Jagati-Trishthup-Anushthup-Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maat-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana ( Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavabhaavaas’ and Graha-Nakshatra compatibilities. Moreover, an ideal King is expected to le arn of the naunces of Vyavahara Vidya.

Indriyaanaam jaye yogam samaatishthed divaanisham, jitain driyo hi shaknoti vashe sthaapayitum prajaah/ He should strain himself day-and-night and practise ‘indiya nigrah’ or the self control of body limbs and senses. Dasha kaama samutthaani tathaashtau krodhajaani cha, vyasanaani durantaani prayatnena vivarjayet/ An exemplary King requires to abstain from ten evil habits generated from kaama or worldly desire and eight from krodha or anger. Indeed all the habits end up in evil and human misery. To any King the ten vices resulting from Kaama or human obsessions would gradually diminish wealth and virtue while the eight vices springing from Krodha or excessive wrath could terminate in his doom and death! The set of ten vices from desires and pleasures are stated to be hunting, gambling, sleeping by the day, repetitive statements of other’s failures and vanity, obsession of feminity, drunkenness, excessive involvement of dance and music, and purposeless travel. The eight vices are carrying and encouraging tales, uncalled for violence, droham or treachery, jealousy, dushanam or abusive language, dravya haranam or unjust seizure of material and property, condemnation and censuring and physical beating. Lobha or avarice is stated as the root cause of all the evils and broadmindedness is the spring of hope. Intoxication, betting, women, and hunting are the four shortlisted banes led by human desires subjected to excesses while the worst possible offshoots of anger are abusive language, manhandling, and seizure of materials and property. Those persons who are not only prime movers of the excesses viz. the Kings in this context but the associates of these sins either from desire or anger are duly involved in the sins of humanity. Indeed Vyasana or vice and Mrityu or death are equally tough but death is easier since Mritye has a possibility of reaching swarga but the one dragged into vyasana is sure to end up in naraka for sure! That is the reason why an ideal King needs to appoint an ideal Minister too as the latter should have the ancestry of ideal Ministers who are well versed in Shastra-Shaasta jnaana, and of proven nobility. It might sometimes be possible to bless a Kingdom even with unproven Kingship but is unimaginable to secure a Minister of trined background, inherent ability, knowledge and wisdom, be it in the matters of revenue increase and management, domestic governance and foreign relations. It is the Minister who has to daily interact with his deputies individually and collectively in all the matters relating punishments and rewards. This is the reason why a well read, experienced and trust worthy person- say a Brahmana with experice and wisdom, even as the King is ably assisted and motivated with the larger issues and equally about the minor ones ‘pro bono publico’! In turn, the Minister might appoint his deputies down the line of officidalm as in charge of duties. Thus when fully equipped with the task of governance, the King should take off the heavy responsibility of governance ably conducting the two hored chariot of Virtue and Justice. The officials at the field level, be it for collection of revenues and of disbursements, or for internal security and and external relations too be appointed on the principles of integrity, incorruptibility and impartiality. A King of idealism should
appoint an Ambassador who is well versed in the art of diplomacy with a countenance of placidity and of expression backed up by proficiency in the subjects of science, commerce and international affairs. More importantly the person has to be honest, skilful and of noble family background. In the context of diplomacy, he has to be an expert in the matters of Sandhi and Vigrah, give and take, intelligent enough of moves and counter-moves, possessive of good memory, fearless and eloquent, as also action oriented with timely and vigilant moves, but essentially upright and reliable. He has to be of military tactness, treasury and financial management, recogniser of allies and opponents, and most significantly has the trust anf faith of the King, his allies and the passive. In fact, he should also be able to convince the King about the realities of the Kings and Kingdoms of the countries of his posting but of what his or her King decides to convey in word or deed to the other King however harsh it may be yet couched in a polite yet firm manner. The role of an Ambassador is like a dance on a razor’s edge, yet unhurting and yet with hardness. Just as a Minister possesses the wherewith all to perform similar tasks to place the Kingdom to brush it up with the colours representative of safety for foreign trade, investment, economic collaboration. Sa vidyadasya krityeshu nirgodhengita cheshtitaih, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/ A successful Ambassador has to necessarily train himself with the face, gestures and actions of the counterpart King and so should his deputies too. This is in respect of the designs of the counterpart King, his designs and plans of action and most importantly that might adversely affect his Kingdom.

(68-153) Buddha cha sarvanm tattvena pararaajachikeershitam, tathaa prayatnamaatish- thed yathaa atmaanam na peedayet/ Jaangalam sasyasampannamaarya praayama -naaivilam, ramyamaa -nata saamantam svaajeevyam deshamavaset/ Dhanavadurgam maheedurgamab durgam vaarkshameva vaa, nroidurgam giridurgam vaa samaashritya vaset puram/ Sarvena tu prayatnena giridurgam samaashr hayat, eshaam hi baahugunyaena giridurgam vishisyate/ Trinyaadyaa -nyaaashritaastveshaam mrigagartaash-rayaaapcharaah, treenyyattaraani kramashah plavangamanara amaraah/ Yathaa durgaa -shritiitanaa taanno -pahinsanti shatravah, tathaaarayo na hinsanti nripam durgasamaashr hayat, ekaaagam dhanurdhah, shatam dasha sahasraani tasmaad durgam vidheeyate/ Tat syaadayudha sampnamman dhanurahunyaa vaahanaah, braahmanaih shilpibhir yantraiyaa vasenoda -kena cha/ Tasya madhye suparyaaptaam kaarayed grihamaatmanah, guptam sarvaritukam shubhraam jalavrikshasa -manvitam/ Tadadhyaaasod vahed bhaaryaam savaranaam lakshanaanvitaam, kule mahati sambhutaam hridyaan rupagunaanvitaam/ Purohitam cha kurveeta vrinuyadeva chartvijah, tesya grihyaani karnaani kuryuvaitaanikaani cha/ Yajeta raajaa kratubhirvii vidhairaaptaa dakshinaih, dharmaartham chaiva viprebhyo dadyaad bhogaan dhanaaani cha/ Saanvatsarikamaaptaishcha raashstraadahaaahrayed balim, syaaachchaamaayaparo loke varteta pitrivatnirshu/ Adhyakshaan vividhaan kuryaat tatra tatra vipashchitah, tesya sarvaanyavekshe- ranrrinaam kaaryaaani kuryataaam/ Avrittaaanaam gurukulaad vipraanaam pujaa bohat, raajadhaarman pravakshyaa ni yathsvritto bhavenrripah/ Na tam stenaam na chaaamitraa haranti na cha rashyati, tasmaad raajnaan nidhaatavyo braahmaneashvakshayo nidhih/ Na skandate na vyathate na vinashyati karhi chit, varishtham agnihotrebhyo braahmanasya muke hutam/ Samamabraahmaaane daanam dvigunam braahmanabruve, praadheete shatasahasramanantaam veda - paarage/ Paatrasya hi visheshena shraddhadhaanataayaiva cha, alpam vaa bahu vaa pretya daansasya phalamashhute/ Deshakaala vidhaanena dravyam shraddhaasamanvitam, paatre pradeeyate yat tu tad dharmasya prasaadhanam/ Samottamaadhamai raajaa tvahushah paalayan prajaah, na nivarteta
sangramaaka.shaatram dharmamanusmaran/ Sangraameshvanivarittvam prajaa -naam chaiva paalanam, shushrushaa brahmananaama cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaam param shaktyaa svargam yaantyapaaran mukhaah/ Na kutairaayudhair hanyaad yudhyamaano rane ripun, na karnibhirnaapi digdhairmagni jvalitatejanaiih/ Na cha hanyaat sthaala -rudham na kleeam na kriitaanjali, na muktaekshaam naaseenam na tavaasmeeti vaadinam/ Na saptam na visnaamaah na nagnam na niraayudham, naayudhyamaaanam pashyantam na parena samaagatam/ Naayudhyasaana praaptaam naartam naatiparikshaatam, na bheetam na paraaavrittam sataam dharma manusmaran/ Yastu bheetah paraaavrittah sangraame hanyate paraaih, bharturyad dushkritam kim chit tat sarvam pratipadyate/ Yatchaarya suprtaam kim chidam utraaarthamuparjitaam, bhartaa sarvamaaadatte paraaavrittahatasya tu/ Rathaaasha vahinam cchattam dhanam dhaayam pashun striyaah, sarvadравaanvi kupyaah cha yaa yajayaati tasya tat/ Raajnaschaa dadyuruddhaara mityeekshaah shruti cha shrutiaah, raajnaa cha sarvayodhebhyo da atavyamaprthahgitaam/ Eshonupaskritaam prako yodhadharoohah sanaaatana, asmaad dharmaa chaavyeeksha bshatriyooghaan rane ripun/ Alabdham chaiva lipseta labdham rakshet pryaayatah, rakshitam vardhayechchaiva vridham paatreshu nikiшpeti/ Etachhaturvirdham vidyaat purushartha prayojojanam, asya nityamanushthaanam samyak kuryaadatan- drithah Alabdhah labdaand danda na labdham rakshedaveekshayaah, rakshitam vardhayed vridhyaa vridham paatreshu nikiшpeti/Nityamudyatadaradandh sanyaannyaam vivritapaurusha, nityam sanvrititas vyayo nityam chdraanaasaaaryareh/ Nityamudyatadarad- dasya kritsanumudvijata jagat,taasata sarvaan bhutaani dandaana prasaahaayet/ Amaayayaiva varte -tana katham chana maayayaaa,budhyeteaapryauuktam cha chaayayaam nityam susanvritaah/ Naasya chidram paro vidiyaad vidiyaachidhadra paraayam cha, guhet kurna ivaa rakahe vivarmaatamaanah/ Bakavatchintayy darthaaan simha vahata paraakramet, vrikavatchaavalumpeta shashavatcha vinishpaet/ Evam vijayamaanaasya yesya syah paripantheekah, taanaaayed vasham sarvaan saamaadi bhirupkra -maah/ Yadi te tu na tishtheyurupayaay prathamaaistrihih, dandaana prasahyaitaanaam shanakaar vasha maanayet/ Saamaadinaaupayaanaama chaayamaamapi panditaah, saamaadapan prashansanti nityam raashtraabhihihrvirdhyaye/ Yathoddharati nirdaataa kaksham dhaaayam cha rakhahi, tathaah rakshennripo raashtramaanyaacha paripantheekah/ Mohaad raajaa svaraasramaana yah karshayatanyaveekshayaah, sochiraaad bhraashyate raajyateejeeta uchchata cha saaabandhavaah/ Shareerarakarshanaat praaanaa ksheyeekte praaninaam yathaa, tathaah raajnaayapi praanamaa ksheyeekte raashtarakarshanaat/Raashtrasya sangrahe nityam vidhaaanamidaamaaccharet, susangriheetaaraashtre hi paarthivah sukhamchedhate/ Dyayostrayaanaam panchaamaana madhye gulmaamadhishhitam, tathaah graamaamshaaanaama cha kuryaad raashtrasya sangrahe/ Graamaasahadhipatim kuryaad dashgraamapatim tathaah, vinshateshah shateshah cha sahasrapatimeeva cha/ Graamaadosaana samutpannaanaa graamikah shanakaah svayam, shansed graamadashashaayaa dasheesho vinshateshine/ Vinshateshasthu tat sarvam shateshaaya nivedayet,shansed graamashasheshaata sahasrapataaye svayam/ Yaani raajapradeyaaani pratyaham graamaavasibhii, annapaanendhanaaadeeni graamikastaanyaavaapnuyeet/ Dasheeh kulam tu bhunjetae vinsheeh pancha akaalaa cha, graamaam graamamshaaadhyakaah shahaasraadhipath puram/ Teshaa graamamshaani kaaryaaani prithakkaaryaaani chaiva hi, raajjonyah sachihav snigdhaastaaani pasheydatet dritaah/ Nagare nagare chaikam kuryaat sarvaarthaachintakam, uchchaittsaahnam ghorarupam nakshtaraanaa miavaraghaam/ Sa taanumparipakraamet sarvaanaevaa sadaay svayam, teshaaam vrittam parinaayet samyag raashtreeshu tatcharaih/ Raajno hi rakshadhihkrtaah paraasvadadaayinah shathaah, bhrityaa bhavaani prayaenya tehhyo rakshediimaah prajaah/ Yekaaryykebhlyorthaneeva grieheeeyeu paapachetasah, teshaaam sarvasvamadaaaya raajjaa kuryaat pravaasanam/ Raajaa karmasu yuktanaama streenaam preshyajanaasah cha, pratyaham kalpayed vrittim sthaanam karmaanurupahatah/ Pano deyova
krishtasya shadutkrishtasya vetanam, shaanmaasikastathaa achchaado dhaanyadronastu maasikah/ Krayavikrayamadvaanam bhaktam cha saparivayam, yogakshemam cha samprekshya vanijo daapayet karaan/Yathaa phalena yuyjeta raajaa kartaa cha karmanaan, tathaavekshya nripo raashre kalpayet satatam karaan/Y yathaalpaalpamadantyaadya vaaryokvatsathpaadaah, tathaapalpo graheetavyo raashtraad raajyamaddikah karah/ Panchaashadhaagaa aadeyyo raajnir pashhuranyayoh, dhaanyaa - naamashtamoo bhaagah shashhto dvaadasha eva vaa/ Adadeetaatha shadbhaagam drumaan samadhushar-pishaam, gandhaushadhirasanaanaam cha pushpamulaphalasya cha/ Patrashaakatrinaanaam cha charma -naam vaidalasyya cha, mrinnmayaanaam cha bhaandaanaam sarvasyaashmamayasya cha/ Miриmamanno - pyaadadeeta na raajaa shrotiiyaat karam, na cha kshudhaasaan sansedetshrotiiyo vishhaye vasaan/Yasya raajnirvishaye shrotiiyaat seedati kshudhhaa, tasyaaaapi t kshudhhaa raashtramachireinaiva seedati/ Shrutarutritte vidhavasyaa vrittin dharmyaam prakalpayet, sanrakashet sarvatashchainam pitaa putrami - vaurasam/ Sanrakshyamaano raajnirvam yam kurute dharmanamanvaham, tenaayurvardhate raajnir dravinaam raashtremeva cha/ Yat kam chidapi varshaya daapayet karasamjnitam, vyavahareena jeevantam raajaa raastre prithagjanam/ Kaarukaan shilpinashchaiva shudhraanshchaatmapojeevinah, ekaikam kaarayet karma maasi maasi maheepathi/ Nocchhindyadaatamnaan mulam pareshaam chaaittrishmayaa, uchchhindaan hyyatmnaan mulmaamaatnaamna taanshcha peedayet/ Teeshchaiva mriduschaiva syaat kaaryam veekshya maheepathi, teekhonslashchaiva mridushchaiva raaja bhavati sammatah/ Amaatyamukhyam dharmajnam prajnaan daaantam kulogataan, sitaapayedasaasane tasmin khinnah kaaryakhshane nirnaanam/ Evam sarvam vidhaayaidem itikartavyamaatmanah, yuktaahchaivaapramattashcha parirakshedimaah praajah/ Vikroshantyoo yasya raashtaaad hriyante dasuybhii praajah, sampshyataas sabhriyaasaa maati sa na tu jeevatii/Kshatriyaasaa paro dharmah praajanaameva paalanam, nirdishthapalahbhaataa hi raajaa dharmena yuyjate/ Uthaaya pashchime yaame kritashauchah samaahitah, hutaaanirbraahmanaansh charchhyya pravishet sa shubhhaaan sabhaan/ Tatya sthita praajah sarvaah pratindnya visarjayet, visriyya cha praajah sarvaa mantrayet saha mantrirbhih/ Giriprithshham samaaruhaa praaasadam vaa rahogataah, aranye nihsalaake vaa mantrayedavihaavitah/ Yasya mantram na jnanti samaagamya prithagianaanah, sa kritsnaam prithiveem bhuncha kosaahenopi paarthivah/ Jadamukaandha badhiraan stairyagyonnaa vayotigaan, streemlechchaavyaadhitayangaan mantrakaalepasaraayet/ Bhindantya vamataa mantram sairyagyonaaasthaiva cha, striyashchaiva vishshena tasaat tattaadro bhavet/ Madhyandinerhaaret vaa vishhraanto vigatalkamah, chintayed dharmakaamaaarthan saradham taireka eva vaa/ Parasapraviruddhaaanaem teshaan cha samupaarjanam, kanyaanaam sampradanam cha kumaraaanaam cha rakshanam/ Dutasampreshaam chaiva kaaryashesham tathaiva cha, antahpurapraachraaram cha pranidheenaam cha cheshhitam/)

(The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitas or Priests and Rtvigs to duly perform various smarta karmas of auspicious nature besides the shrutaa karmas of daily agni karyas and Sacrifices. Yajeta raajaa)
The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As BrahmanaVidyyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaarchara since nidhir brahmanobhi dheeyate or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. Samamabraahmane daanam dvigunam braaahmanabruve, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanataiya cha, alpam vaa bahu vaa pretya daanasya phalamashnute/ While charity is offered to any of Varnas then there would be good returns of ‘sukrita phala’, but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands ‘anantha phala’! Even if a ‘daana’were given as per one’s own ability, then undoubtedly a deserving status is accomplished in the higher worlds.

Now about the Yuddha Dharmas of a Kshatriya King. In the course of ‘Dharma Paalana’ or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise, the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmanamaam cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/ To retreat and show his back running away from the battle field has no room for ‘kshaatrava dharma’ and so also his service to brahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing ‘veera swarga’ should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga’s benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too, lest the King’s name and title as the ‘Chhatrapati’ or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heros and and provide adequate...
wherewithal to his families. Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye -
chchaiva vridhdham paatreshu nikshipta Etachchatuvaridham vidyaat purushaarthha prayojanam, asya
nityamanushthaanam samyak kuryaadatandritah/ or Whatever is not available in one’s life, efforts be
made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact,
try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas,
and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled
then that be accomplished even by ‘danda’ or force, once so gained do seek to maintain it, and do try to
improve and so on. A King is well equipped with ‘danda’ and that alone which the commonality of the
public could enforce an objective with. But never try the means of deceit or roundabout guile as that path
would certainly dig up flaws and deviations from what is aimed at. An enemy within or from outside
could sooner or later discover ways and means of the policy objective by picking holes like when a
tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the
public has no alternative but to follow and the world around is left in wonder and admiration. The enemy
too can be awed by the direct approach and would have no option. A lion uses its strength while a crane
pretends meditation in patience, like a wolf snatches by trickery, but like a hare makes a double retreat.
Even the external enemies would not prolong the victory by the Saama-Daana- Bhedopayas for the fear
of danda! A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a
King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by
the Learned; in the event of an external enemy being either more powerful or of similar strength, then the
stop in steps of Saama-Daana- Bedas need to be employed and commended. This policy is worthy of
following in the external context certainly. Referring to the domestic scene, the extent of utilising ‘danda’
or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and
evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King
dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the
danda as that ought to be proven as ‘pro bono publico’ or as of the larger interests of the general public.
Even protecting the farm produce, the weeds of opposing forces be nipped as the King’s prime priority is
to preserve Kingship itself. Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau
prashansanti nityam raashtraabhivridhdhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati,
tatha rakshennripo raashtram hanyachha paripanthinah/ or either of rashness or ignorance, no King
could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to
self-defeating measures which might ruin the self, as after all his own life-force is that of his entire
kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself!
Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa.

The measures to be taken in the first place is to decentralise: The Kingdom be best administered and
safely protected by diviting itself into clusters of two-to five to hundreds of villages under the charge of
companies of soldiers and of appointed lords of twenty, hundred, thousands of units, informing of the
happenings as also of crimes unitwise by the concept of horizontality to verticality. The details of the
availability or shortcomings of essentials of food-water-merchandise-energy and general materials are
notified so that surpluses are balanced with demand patterns on unit wise basis and the necessary supply-
demand schedules are codified and analysed on a continuous basis among the concerned village-
township-district-state-Kingship basis. Periodical inspections are conducted by chains of officialdom an
hold ups for reasons of inefficiency, corruption and nepotism are detected, reprimanded or punished. The
service of secret agents of the Minister and King by fortified by incorruptible agencies is ever vigilant as vigilance is the base of successful Kingship. Crimes ranging from thefts and robberies, to embezzlement of individual possessions and properties, tax evasions and avoidance, family and neibourhood issues and quarrels and any problems of social harrassment and wage disputes, moral turpitude and women related issues are all under the purview and knowledge of the Kingship. In extreme cases, the King could confiscate individual properties or banish from the Kingdom. Raajaa karmasv yuktaanaam streenaam preshyajanasya cha, pratyahaan kalpayed vrittim sthaanaam karmaanurupatatah/ The King has to decide the employment of women in royal service as per the levels of duties entrusted to them. The wages are fixed as per the needs and duties involved. The tax and duty structure for purchase and sale of transactions or of the income-expenditure considerations of individuals are on the principle of what the traffic could bear, keeping in view reliefs and rewards involved. Farm returns, food items, sale and purchase of consumer items, medicines, essentials or options, comfort or luxury items are identified and tax structures determined. Poverty stricken srotriya brahmanas or Veda Vidwans, or those engaged in the Sacrifices of the King especially those seeking his protection and victorial progress are eligible for tax concessions. A small percent of commercial eanings of merchants be paid to the Kingdom as taxes. Mechanics, artisans and manual labour may the wages of a month as tax. In the context of taxation, the King may follow a policy of wearing kid gloves by levying no taxes at all of taxes not to uproot the roots but trim the over growing branches at the same time. As and when the King is tired of assessing the nitty gritty of taxation, he may fix up guidelines and leave the framworking of details to his Minister who would have been from a noble and virtuous upbringing with legal mind and matured self control, yet again caution of protecting all his subjects: teekshnashchiva mriduscha syaatkaarya veekshya Mahipathih, teekshnashaiva mridus-chaiva Raajaa bhavati sammahatah/ A King has at once be hard and soft in his commercial approach for this would be the only manner of his acceptability. The fundamental precept of Kingship is his acceptability in general but his effectiveness in particular. At the same time the overall impact of his Kingship should never be such that when vily robbers dare to approach his bed and he would desperatly shout for help, his personal servants look on quietly then such a King would matter little if he dies or as bad as dead if survived! Kshatriyasa paro dharmah prajaanaameva paalanam,nirdishtaphal bhoktaa hi raajaa dharmena yuyjate/ The fundamental principle of a kshatriya is to uphold dharma, hence it is on the strength of dharma that such a king is allowed to die! Defined daily routine of a King: After completing his morning ablutions, a King needs to concentrate on the worship of Agni and learned Brahmanas then enter the Royal Court and after hearing the complaints and suggestions of the public, then get absorbed in discussions with his senior officials on various issues the policies of governance besides confidential talks with the Minister and select and reputed intelligentia. In the course of the such exchanges of views either on Royal Terraces or lonely places like even forests, he discovers that he is the monarch of the Kingdom deciding on and authorising the key policies of governance but is only a pauper in his personal treasures! He needs necessarily lend his ears to one and all in the Kingdom, be they anybody: Jadamuka andha badhiraan stairyagyonaan vayotigaan, streemlechchavyaadhitavyangaan mantrakaalepasaarayet/ Bhindantya vamataa mantram tairyagyonaastathaiva cha, striyashchaiva visheshena tasaat tatraadrito bhavet/ or of any type like Jada-mooka- andha-badhira, pakshi, vriddha, stree, mleccha, rogi or anga viheena might seek an audience with the King and unless any of these resort to tactics and unpardonable behavior, their view points be respected. Once the King allows to attend depending on his personal and official convenience, the King is obliged to hear the points raised by them especially on urgent and burning and issues especially Parasaraviruddhaanaam teshaa cha samupaarjanam, kanyaanam sampradanam cha kumaraanaam cha rakshanam/ on controvercial issues with varied view points, such
as issues connected with women and the progeny of the affected. He is surely concerned with the appointments of Ambassadors and diplomats besides the sensitive selection of women in the Antahpuras or the Inner chambers of the Royal Palaces of Queens and Princesses. Thus the final decisions of the secret meetings of the King with the Minister and high positioned officials and royal confidants, besides his own internal feelings are determined by the King.

154-226) Kritsnam chaashtavidham karma panchavargam cha tattvatah, anuraaga -aparaagau cha prachaaram madalaysa cha/ Madhyamasya prachaaram cha vijigeeshoscha cheshitam, udaseenaprachaaram cha shatroshchaiva prayatnatah/ Etaah prakritayu muulam mandalasya samaasatah, asthau chaayaah samaaakyataa dvaadashaiva tu taah smrtaah/ Amaatyaa raashhra durgaathadandaakhyaa pancha chaapaaraah, pratyeekam kathitaaya hyetaah sankshepena dvisaptaah/ Anantaramarim vidyaadarisevinameva cha, areranantaram mitramudaaseenam tayoh param/ Taan sarvaanabhisandahyaat aaAmaadibhirupakramaa, vyastaishchaiva samastaishcha paurushena nayena cha/ Sandhima vigrham chaaya yaanamaasananameva cha, dvaadheebhaavam sanshrayam cha Shadgunaanshchintyayadadaa/ Sadaa chaiva yaanam cha sandhim vigrhameva cha, kaaryam veekshaaya prayunjeeta dvaadham sanshrayameva cha Sandhim tu dvividha vyayaad raajaa vigrhameva cha, ubhe yaanaasane chaiva dvividham sanshrayah smrtaah/ Samaanayaanaakarmaa cha vipareetastathaiva cha, tadaa tvaaayatisa.nyuktah sandhirjneyo dvilakshanah/ Svayakritashcha kaaryaarthamakaale kaala eva

Yadi tathaayaa vartamo bhavet tadA prasya viparee tathaatmaanam tadaa kurvee sandsim sahrayet/ Yadaa prahris, tadaa tu sanshrayet kshtraaydhaa dharmikam sanyo/ Yathainam naabhi nh/ Tadaa tu yaanamaa tishthedariraashram prati prabhuh, tadaa

ashtavidham karma panchavargam cha tattvatah, anuraaga -aparaagau cha prachaaram madalaysa cha/ Madhyamasya prachaaram cha vijigeeshoscha cheshitam,
garudena va/ Yatashcha bhayamaashanket tato vistaaryed balam, padmena chaiva vyuhena nivisheta sadaa svayam/ Senaapatibalaadhyakshau sarvadikshu niveshayet, yatashcha bhayamaashanket praachcheem taam kalpayed disham/ Gulmaanshcha sthaapayedaaapan kritasamjnaan samantat, sthaane yuddhe cha kushalaanaabheernuvivikaarinaah/ Sanhaataan yodhayedalaapan kaamam vistaaryed bahun, suchyaa vajreana chaiva vyuhena vyuhya yodhayet/ Syandashvaih same yudhyedanupeno-dvipasthatha, vriksahgulmaavrite chaapaapairasicharmaayudhaih shhale/ Kurukshetraanshcha matsyaansh -cha panchaaliaanshurasenaanaj, deerghaanlaghunshchaiva naraanagraaneekeshu yojayet/ Praarhsha - yed balam vyuhya taanshcha samyak parekshayet, cheshtaashchaiva vijaaaneyadareen yodhayaataamapi/ Uparudhyaarimaaseeta raashtram chaasyopapedayet, dushyechhaasya satataam yaavasaannodakain dhanam/ Bhindyacchaiva tadaagani praaAraprakikaasthatha, samamkandaayechhainam raatrau vitraasyet tathaa/ Upajapyaanupajaped budhyetaiva cha tatkritam, yuke cha daive yudhyeta jayaprepsu - rapetabheeh/ Saamnaa daanena bhedenaa samastairatha vaa prithak, vijetum prayetataareenaa yuddhena kadaa chaan/ Anityo vijayo yasmad drishyate yudhyamaanayoh, paraajayashcha sangraame tasmaad yuddham vivarjayet/ Trayaanaam mapyupaayaanaam purvoktaamamasambhave, tathaa yudhyeta sampanno Vijayeta ripun yathaa/ Jitvaa sampujayed devaa braahmanaanshchaiva dhaarini -kaan, pradadyaat piraaraahrthaata khyapatyayedbhaayaaani cha/ Sarveshaam tu viditvaishaam samaasaenaa chikeershitam, sthaapayet tatra tadvanshyam kuryachha samayakriyaam/ Pramaanaani cha kartvaa teshaa dharmaan yathoditaan, ratnaishchaa pujyayedenaam pradhapanapatushaa saaha/ Aaadaaanamapi - yakaram daanam cha priyaarikaram, abheepsitaanaamathaaamaa kaale yuktam/ Sarvam karmaidam - aayattam vidhaane daivaamaanuushe, tayordaivamachhintaan yu maanuushe vidyate kriyaa Daivena vidhinaa yuktam maanushayam yat pravartate, parikleshaa mahataa tadarthasya samaadhatam/ Sanyuk -tasyaapi daivena purusha kaarena varjitam, vinaa purushakaarena phalam kshetram prayachhahi/ Chandraaakadyaana grahaah vaayuagnirapatsthaaihaa cha, iha daivena sadhyante purushena prayatnataah/ Saha vaapi vraajed yuktah sandhim krivtaka prayatnataah, mitra hiranyam bhumim vaa sampasyanstri vidham phalam/Paarshnigraaham cha samprekshya tathaakrahandam cha mandalen mitraadathaapya mitraad vaa yaatraaphalamavapnyaayat/ Hiranyaknamsampraaptyaa paarthivho na tathaidhate, yathaa nitram dhrumav labdhwaa krishampaayayatikshanam/Dharmaajnaam cha krtaajnaam cha tushtha prakritimeva cha, anuraktam shhiraarambham laghumitram prashhaysate/ Praajnaam kuleenam shuram cha dakhsha daataaarmevea cha, krtaajnaam dhrirntaman cha kashamaadhurairam bhuhaah/ Aryataa purushajanaanam shauryam karunaveditaat, sthualalakshyam cha satatamduaaaseenaagunaudayaah/ Kshemyaam sasyapraadaam nityam pushuivriddhikareemapi, pariyajennripo bhumin Aatmaarthanavi - chaaraayan/ Apaadarthan dhanan rakshed daaraan rakshed. Dhanaairapi, Atmaanam satataam rakshed daaraairapi dhanaairapi/ Saha sarvaah samutpannaah prasameekshyaapado bhriham, sanyukaanshcha viyuktanshcha sarvopayaan sriied budhah/ Upetaaaramupeyaam cha sarvopayaanshcha krtaasnaah, etat trayam samaashtita prayaetetaatrasiddhaye/ Evam sarvamidam raajaa saaha sammantrya mantribhii, vyayamyaaputya madhyaahne bhoktumantahpuram vishet/ Tatraatmabhutaaih kaalajnaarhahih parichaarakai, supareekshitamanmandyaamana mantraivishaapaaahih/ Vishgahnaaraagadaishchaaasa sarvadrayaaani yojaayet, vishgahnaa cha raanaii niyato dhaarayet sadaa/ Pareekshitaah striyashchhai - nam vyayanodakadhupanaa, veshaabharanasan shuddhaah spriisheyu susamaehtaah/ Evam prayatnam kurveta yaamaashyaasaanaahane, snaane prasaadhanee chaiva sarvatalaakarakeshu cha/ Bhuktvaanaa viharechhvaiva streebhiranantahpupe saaha, vhritytaa tu yaathaaakaalam puna kaaryaani chintayet/ Alankri - tashcha sampasyedaaydeeyam punarjanam, vaahanaani cha sarvaani shraftnaabharanaaani cha/ Sandhyaam chopaasya shrunuyaadantarveshnmi shastrabhrit, rahasyakhyayiinaam chaiva pramiidee - naam cha cheshtitam/ Gatvaak kakhantaaram tvanvat samanujnaapya tam janam, pravished bhojana -
An ideal King be advised about the credentials of ambassadors, on the progress of undertakings taken up, and about the conduct of females in the palace of the Queen or harems and chain of spies as he appointed. He should be fully aware of the rudiments of ‘Ashtaavidhi karmaacharana’ and about ‘Panchavarga tatwa vichara’: the eight types of Ashta Vidhis are explained: *Aadaane cha visargamcha tatha prasha nishedhayoh, panchameyaachaya vachane vyavaharyasya chekshane, dandaya shuddhayot statha yuktatatenaa -naashtagatikonripah* or complaint of declining gifts, resolving difference of mind of officials, refusal of heinous duties, full consideration of duties to be taken up, enforcing punishment of wrong deeds, excusing minor mistakes, purity of thoughts and prayers and undergoing ‘prayaschittas’ of sins committed. He should be constantly engaged on execution of clean deals, constructing bridges, forts, maintenance of bhaahya-antasshchi, mining, deforestation, Public works, and observance of virtue and justice and meditation are auxiliary. He should reflect constantly about Panchavarga tatwas are ‘karmaarambhopaaya’ or ability to initiate and perform deeds of virtue and of sacrifices, acquisition of purusha sampaththi or the fruits of ‘dharmaartha kaama mokshas, restraint in taking revenge, desha kaala sthiti vichara or absorption of common sense of ongoing current circumstances and karya siddhi or success of actions. On the role of the Prince, he should be watchful of the contemporary Kings and their relations, especially of those harbouring jealousy or plans of conquest if any or of friendly disposition or of neutrality. The key issues that need to be constantly vigilant are about the Minister, the situations and happenings in the Kingdom, the strength of the fort and of defence forces, the financial soundness of the kingdom and of ‘danda’ or of punishments. While thinking of an opponent King, the four expedients of counselling, gifting, creating differences be considered before the inevitable battle. Even in the course of the inevitable battle, tactics of war are to forge alliances, actual fight, attack, waiting the response of the enemy, participation of the war, waiting the allied forces to join before the fullfledged offensive. He has to consider options in the case of a provocation of a foreign threat, such as ignoring it, or delaying tactics, assessing and consolidating alliances, dividing the armies of his own and that of the alliances, ‘samaana yaanas’ or simultaneous attacks by the self and of the allies to gain the options of ‘sandhi’ or honourable surrender, or of ‘asamaana yatras’ or attacks by combined forces to decide on victory once for all then the defeated army which surrenders is subjected to defeat with negative results as in the case of ‘vigrah’. In case, King gets aware of the weakness of another King due to his bad habits and of wrong deeds in his disfavour of self or to a friendly co-king then his action to avenge the wrongs perpetrated against him or his friend then that kind of offensive battle is called ‘vigrah’. Even otherwise, a king of prowess yet very friendly and of good conduct be approached by the King under reference for help and that again is defined as vigrah. Attacking of the King under reference by an enemy would either be when he himself is defensive or a co-king. Resorting to no action and seeking to perform defensive then too it becomes inevitables that he is incapable or his co- kings would be incapable too. Yet Royal Poicy demands that army halts at one place and the at another place well-behind resulting in a division as a tactical move to gain time as called delaying policy. This is not only to the advantage of deferring the battle but gain to seek to the refuge, goodwill and chance of the cooperation of the King from the other King and kingdom. The message is to boost the morale of the refuge King and his army but conveys the message of possible tie up between the two Kings as a protector and the protected. Meanwhile he would consolidate his position and when the situation impoves and gradually bring up reproachment to the crisis.
while his own army too to get assertive. In case, the host king too gets hostile eventually or the former would indeed have no recourse but to fight. Contrarily of the host would have chances of getting friendly, then he might fight find another source of strength. Yet when a King is basically weak then the opposing forces rally together and the stronger among the is bound to occupy that Kingdom. In such a case, the if King is intelligent on his strategy, then he should ask some of the skilled segments of his own army should plan to instigate the significant men of other armies to gradually veer over to his side and divide the enemy camps. But conversely the enemy Kings try to break the morale of his own soldiers and attract them to their side, then he should approach another friendly king of some virtue and strength approached forthwith to plug the loopholes. In all there acts of diplomacy, the advice of his Guru and assistance of the trusted Minister and of the Prince should be great help. But when all kinds of diplomatic tricks are exhausted, then as as desperate measure he should not hesitate to declare war even as he seeks to introspect his earlier measures of avoiding it. Yathainam naabhisandashyur mitrodaaseenashatravah, tatha sarvan sanvidadhyya -adesha saamaasiko nayah/ The essence of the moral in this context is to assure himself that neither an enemy or friend among the Kingships is ever superior or inferior among them. In any case, he should assess the causes and consequences of his act; yet his further acts of battle should be such as not to embarrass a co-king and indeed that is the essence of diplomatic expediency. Once the mission has commenced, King is advised to proceed to the Capital of an enemy slowly and gradually, say in Margasirsha or in Phalguna or Chaitra as per the convenience of his army and preferably when the enemy has internal problems and on the clearance of the informers of the enemy’s kingdom including those in the connivance of the local spies. The march of the army be steady as per formations of a boar, or a crocodile or a Garuda with extended wings. As and when there is halt the encampment be in the formation of a lotus under the command of a chief who signals the presence of a trap or risk, yet led by courageous and loyal officers down the line but in loose ranks and files. The army be equipped with chariots, and sturdy animals and with boats along to cross waterways, besides shrubs and leaves with bows and arrows drawn on the plains and swords and weapons on hilly tracks. Once the troops are arranged likewise, periodical addresses of the commander would be essential by way of detailing the pathways, corners and pitfalls ahead. Once the enemy is cited, all possible ways of harassing the soldiers of the enemy be resorted to even by a possible problems of cutting off supply lines of food, water, and fuel besides destroying the obstacles like trenches and hurdles. The army should seek to instigate and trouble the enemy individually or collectively and suddenly attack unawares when the enemy is relaxed by taking food or asleep. Once the offensive attack is concluded successfully and the King’s victory becomes a reality, the efforts of the Kingdom are capped with success by all concened viz. the King, the Prince, the Minister and his advisers, the Commander in Chief, his strategists officers, the entire army and the Informers within and in the opponent King. Anityo vijayo yasmaad drishyate yudhyamaanayoh, paraajayashcha sangraame tasmaad yuddham vivarjayet/ As the result of a battle one could never be complacent and that is why since other means of Saama-Daana-Bheda be resorted to and avoid the ultimate resort of Danda. Jitvaa sampujayed devaan brahmanaanshchaiva dhaarmikaan, pradadyaat parihaaraarththa khyapayedabhhyayani cha/ Sarveshaam tu viditvaishaam samaasena chikeershitam, sthaapayet tatra tadvanshyam kuryaachha samayakriyaam/ or on the victory of the other Kingdom, it is binding to pay homage to Devas as worshipped by the defeated kingdom, venerate the Vedic panditas, pay compensation to the families of fallen soldiers, and be famed in pardoning all those opponents of the defeated kingdom. There after, confer with the defeated King, his family and officials to let not give room for arrogance and vengeance. In the parleys with the King and officials, let not be a dictation of terms of the reconcilliation, but part with gifts, goodwill and a sense of give and take and of adjustments. Sarvam
karmaidam -aayattam vidhaane daivamaanushe, tayordaivamachintyam tu maanushes vidyate kriyaa/
Datvena vidhinaa yuktam maanushyam yat pravartate, parikleshena mahataa tadarthasya samaadha -
kam/ or any success or failure rests mainly with Devas and manushyas and since the destiny decided by
Devas, that of manushyas is the alternative available and as such whar ever is within reach of human
beings be accomplished! Once the victorious King attains his desires of goodwill, gold and valuable gifts
are secured, then the winning King should conclude his yatra and the mission, then the former should
leave the defeated kingdom in peace like too intimate friends part their ways with the least of illwill and
bad taste. Dharmajnaa cha kritajnaa cha tushta prakritimeva cha, anuraktam sthiraarambham
laghumitram prashasyate/ Praajnnaa kuleenam shuram cha dakkham daaaraameva cha, kritajnaa
dhririmantam cha kashamaadhurarim budhaah/ or it is always preferable to possess a Dhramajna or
virtuous, or kritajna or ever grateful, cool minded, affable, and of and of modesty is always preferable
but an extra intelligent, smart, clever, and ungrateful and slimy opponent is avoidable. Sabhyata, common
se use to recognise merits, bravery and forgiveness, he who concentrates on the nitty gritty of happenings,
of eqanimity, and of broadmindedness who possess such traits is always trustworthy but of such kings as
not part with ‘dhanya’ on time, nor amenable to pashu vridhdi, and always used to self-aggrandizement
and publicity prone Kings are dispensable. Those who strive for warding of dangers and risks, esuring the
personal safety and rights of women in general and of his own in particular, be sensitive and ever helpful
by way of Saama - daana- bheda -danda means. An intelligent King at the time of his meals be cautious
from any untoward dishes and expose himself and his family to risk, and similarly have thorough testing
done by the faithful and intimate experts. Even in terms of dresses, jewellery , and servants providing
various services like chariot driving, beds and seats, bathing and scents, experts have to test before use.
After diving, the King might relax with music and dance and such enjoyments of his desire and then go to
comfortable sleep for the night with defensive arms and protection by ever vigilant bodyguards).

Chapter Eight

1- 60) Vyavahaaraaraan didrikshustu braahmanaih saha paarthivah,mantrajnaarmantri bhishchaiva
vineetah pravishet sabhaam/Tatraaaseenah sthito vaapi paanimudyamya dakshinam, vineeta veshabha -
ranah pashyey kaaryaaani kaaryinaam/ Pratayaham deshadrishtaishcha shastraadrishtaishcha hetubhih,
ashtaadashasu maargeshu nibaddhaani prithak prithak/ Tesaamaadyam rinaadaanamiksheposvaami
vikrayah, sambhuuya cha samathaanaam dattasyanapakarma cha/Vetanasyaiva chaaadaanam sanvida
-schaa vyatikramah, krayavikrayaanushhayo vivaadah svaaapiplah/ Seemavivaadadharmachsha
paarushye dandavaachikhe, steyam cha saahasam chaiva streesangrahanameva cha/ Streepundharmo
vibhaagashcha dyutamaahvaya eva cha, padaaashtaadashaitaani vyavahaarasthitaavihaa/ Eshu
sthaaneshu bhuyishtham vivaadam charataam nrinaam, dharmam sshshvatamashritya kuryaat kaarya
vinirnyayam/ Yadaa svayam na kuryaat tu nripatih kaaryadarshanam, tadaa niyunjyaad vidvaaasam
braahmanam kaaryadarshane/ Sosya kaaryaaeni sampashyey sabhyaireva trihivritah, sabhaanaeva
pravishyaagryamaaseenah sthita eva vaa/Yasmin deshe nisheedanti vipraa vedavidastrayah, raaginas
cha adhikrito vidvaan brahmanastaam sabhaam vidih/ Dharma viddhasdharmaena sabhaam yatropa
tishthate,shalyam chaasya na krantinti viddhaastatra sabhaasadah/ Sabhaam vaa na pravehtayam
vaktayam vaa samanjasam, abruvan vibruvan vaapi naro bhavati kilbishee/ Yatra dhalmo hyadharmaena
satyam yatraanritena cha, hanyate prekshanaam hataaatatra sabhaasadah/ Dharma eva hato hanti
dhalmo rakshati rakshitat, tasmaaad dhalmo na hantavyo maa no dhalmo hatovadheet/ Vrisho hi
bhagavaan dhalmostatya yah kurute hyalam, vrishalam tam vidurdevastasmaadhdhamnam alopayet/
Eka eva suhrid dhalmo nidhaaneyanuyoati yah, shareerena samam naasham sarvamanayad hi gachhavi/
Paadoadharmasya kartaaram paadah saakshinamrichhati, paadah sabhaasadah sarvaanpaado raajaanamrichhati/Raajaa bhavatyanenaastu muchyante cha saabhaasadah, eno gachhati kartaaram nindaarho yatra nindyate/ Jaatimaatropajevee vaa kaamam syaad brahmaabruvah,dharmapravakaa nirapatnaa shudrah katham chana/ Yasya shudrastu kurute raajo dharmavivechanam, tasya seedati tad raashtram panke gauriva pashyatah/ Yad raashtram shudrabhyishtham naastikaakraantamadvijam, vinashatyaaashu tath kritisam durbhikshyaadhideeitam/ Dharmasaasanamadhishtaaaya sanyeetangah samaahitah, pranamyaa lokapaaleebhy kaaryadarshanamaarabhet/ Athaanarthaavubhau buddhva dharmaadhaarmau cha kevalau,varnakramena sarvaani pashyet kaaryaani kaaryinaam/ Baahyaam vibhaayair lingairbhaavamantargataam nrinaam, svaraarvaaringitaakaarashchakshushaa cheshhitena cha/ Aakaarairingitairgatyaa cheshhtaya bhaaashitena cha, netravaktravikaarashchha grihyatentargataam manah/ Baaladaayadikam riktham taavad raajaanupaalayet, yaavat sa syaat samaavrito yaavatchaateetashaishavah/ Vashaaputraasu chaivam syaad rakshanam nishkuulaasu cha, pativraasu cha streeshu vidhavaasvaatutraasu cha/ Jeevanteenaam tu taasaas ye tad hareyuh svabandhavaah, taanshish-yaat chauradandena dharmaikaa prithiveepati/ Pranashtsaavamikam riktham raajaa tryabdham nidhaapayet, arvya tryabdaadd haret svaaamee pareena niripatirharet/ Mamaaimiti yo bruyaat sonuyoyo yathaavidhi, sanvaadaya rupaanshkyaaadee svaaamee tad dravyamarhati/ Avedayaano nashtsaya desham kaalam cha tattvataah, varnam rupam pramaanaam cha tatsamam dandamarhati/ Adadeetaatha shad bhaagam pranashaadhiigataaamnipraah, dashamam dvaadhaam vaapi sataaam dharmamanusmaraman/ Pranashtaadhiigatam dravyam tithhed yuktairadhishthitam, yaanstraatra chauraan griheeyaat taan raajaibhena ghatayet/ Mamaayamiti yo bruyaanndhishm satyena maanaav, tasyaadaeeeta shadbhaagam raajaa dvaadhaamshche cha/ Anrititum tu vadan dandyaa svavittasyaaayanashtamam, tasyaiva vaa nidhaanaasya sankhyayaalpeeyasee kalaam/ Vidvanstu braahhmaan drishtvaa purvopanitiitum nidhim, asheshatopyaaddadeeta sarvasyyaadhipatiirhi sah/ Yam tu pashyennidhim raajaa puruunaam nihitam ksitaah, tasmaada dvijeeyho dattaavardhamardham koshe gauriva pashyatah/ Satyam pramaanam cha tattvataath/ Pranashtaaadhiigataam raajaa dvaadhaamshche cha, pratisaakshinam vaa/ Tathaadhigataam raajaa dvaadhaamshche cha, yad pranihitam yathaa manu saabhaasah, tathaadhigataam raajaa dvaadhaamshche cha/ Yamaat amphit gauriva saabhsyaa cha, yad pranihitam yathaadhigataam raajaa dvaadhaamshche cha,
A learned King who decides to fully prepare himself to upkeep the flag of justice high in his kingdom invites to his court a group of well versed Brahmanas and his experienced Minister and officials and addressing with composure and dignity the parties under reference of the dispute as also the Courtiers seeking them to present the respective cases. The broad categories of dispute are some of eighteen categories viz. to redeem debts of moneys or material transacted, deposits and pledges claimed, transactions of selling and buying properties especially without proper and legalised ownership titles, partnership deals, charities effected once being claimed again, assurances of employment with time limits unhonoured or non payment of wages, sale-purchase deals, disputes of cattle owners and those who maintain them, boundary disputes, physical attack, slanders and libel, thefts and robberies, usurping and swindling; rapes, assaults, insulting women; non maintenance of the duties of men and women, issues involved in partition deals, gambling and betting. Indeed in the course of one’s life time, such disputes are normal and judgments are decided as per the established principles of Dharma and Nyaaya. If for any reason, the King himself is unable to decide in such disputes, a select team of learned Brahmanas ably assisted by senior officials of the court are empowered by the authority of the King, do normally decide on the established principles of the Kingdom under the approval of the King. In case the King appoints three brahmana vidwans and himself, then such a court of justice is called that of the four faced Lord Brahma itself. When justice is pricked by injustice like a wound then only one approaches a court and that is why one should never enter it unless truth is discussed and any departure from this truism is not adhered to, any of the participants would have sinned with the consequence of reaching experiences of hell. In such a Court when justice is tortured by injustice, then the Court itself becomes liable for destruction. Dharma eva hato hanti dharma rakshati rakshitah, tasmaad dharma na hantavyo maa no dharma hatovadheet/ Once dharma is destroyed, then dharma would never save the Society, that is why in one’s own existence and survival would depend on dharma itself. The Dharma Deva is the embodiment of divine justice comparable to a ‘vrisha’ or a bull and that is why once justice is tormented then human beings are torned to pieces like the meanest human. As dharma is tortured, then by despicable traits of a human being would be carried forward after death too and the four portions of dharma comprise one part by the declaration of a misdirected justice, another by wilful witnesses, yet by another one on the judge and finally that by the King. Hence, the King and the Brahmanas who are effectively responsible then neither the King is just nor the Brahmanas by their mere birth and both are thus liable for the guilt and like a cow sinking in slush and mud are destined to turn into the lowest human birth. A kingdom in which the low class is in majority and of Brahmanas are despicable then in that kingdom replete with injustice would totally get perished with diseases, and famines. Having been seated on the chair of high justice, a King dressed in royal get up needs therefore to behove true kingship and having invoked the divine forces assume equanimity of demeanor and conduct and initiate the process of trial with a clean conscience and mind as evident from his speech, gestures and countenance with clean eyes and face. To start with, the protection of a minor be ensured in the latter’s property as has inherited till he comes of age till attains minority and similarly women be protected if they are barren, with no male child, or widowed, or no family suport or diseased. The King has the duty of protecting the victims and punishing those
responsible, if any and restoring them to a stage of minimum sustenance. In case, the victimised woman suffers a loss, the King should forcibly evacuate the property and after retaining it as a deposit for three years, as the present usurper could claim it within three years and later on release it subsequently. In case, the ongoing owner defends the claim by virtue of the fact of belonging articles and possessions, then the King would be obliged to return the property to the existing claimant without malice. If however, the property under reference is disproved on account of its details of its actual status like its features like size etc were not satisfactorily then its compensation claimed would be not only be forfeited but punishment imposed is accorded or the truthful claimant might oblige with some part of the compensation. Such property thus retained by dodging, the corrupt officials be mortally convicted by elephants physically mauled suitably and those conniving while the false claimants be fined as per a portion of the share of the former. In fact if a virtuous Brahman is involved in false claim as disapproved, the property rights would be retained by the vidwan of full, lest the King once becomes aware the usurper be declared as a thief. In case, a treasure is discovered in the land of the King then justice demands that half of the treasure be diverted to the treasury of the King and the rest be donated to Vidan Brahmanas. The treasury discovered in the lands of ownership by other varnas the King could claim half and the rest to the others since earth is under the over all control of the King unless the latter has the option to leave his claim. In case, the King does not even inform the varnas other than Brahmans like wise then indeed the King himself should have the charge of a thief. Those experts on the principles of Dharma ought to be aware of the Jaati Dharma, Desha Dharma, Shreni dharma or of the duty to the others of the same guild as specially applicable to Vaishyas, and Jaati Dharma and finally Raaja Dharma. None is above dharma yet the King needs to ascertain as to which side the animal got actually got killed on the right side or the left. Full details be known about the truth, the place, timing, date and the circumstances of each and every case. The King should always practise what Vedic Vidwans prescribe as that is not against the established customs of all the kingdoms, varnas and families. For instance, a person who seeks recovery of dues, the claim to the Kingship be registered and the the latter after ascertaining the concerned details of the claim has to reimburse the claim: dharmena vyavahaarena chhalonaacharitet prayuktam saadhayedartham panchamena balenacha, that is either by dharma, or as per moral suasion, or by the threat of going to court, or by the proceedings of law, or by force of the judgment. In case, a creditor is to recover his dues from the debtor on his own, then the kingship has no reason to pay any penalty but in the event of not doing so due to royal intervention then some penalty be certainly paid as per the circumstances. In any case, a witness in the transaction is either stating false or contradictory facts or when the plaintiff states that he would provide proper witness later or would not reply then the applicant within three fortnights could not produce another witness could be punished by fine or even corporally and if the defendant he could not prove otherwise before a Brahmana on behalf, then he would be fined too)

(61-99) Yaadrishaa dhaniibhih kaaryaa vyavahaareshu saakshinah, taadrishan sampravakshyaami yathaa vaachyam ritam cha taah/ Grihiaah putrino maulaah kshatravid shudra yonayah, arthayuktaah saakshyamarhanti na ye ke chidanaapadi/Aptaah sarveshu varneshu kaaryaaah kaaryeshu saakshinah, sarvadharmavidolubdhaa vipareetaaantu varjayet/ Naarthasam bandhino naaptaa na sahaayaa na vairinah, na drishtadoshah kartavyaa na yadhyaatartaa na dushitaah/ Na sakshee nripathi kaaryo na kaarukakShcheelavau, na shrotiyo na lingastho na sangebhio vinigataah/ Naadhya dheneo na vaktavoyo na dasyurna vikarmakrit, na vridhho na shishurnaiko naantyo na vikalendriyah/ Naarto na matto nonmatto na kshutrishnopapeeditah, na shramaarto na kaamaarto na kruddho naapi taskarah/ Streenaam saakshyam striyah kuryurdvijaaanaam sadrishaah dvijaah, shudraash -cha santah shudraanaam
antyanaamantyayonayah/ Anubhaavee tu yah kashchit kuryaat sakshyam vivaadinaam, antarveshman yaranye vaa shareerasyaapi chaatyaye/ Strivaapyasambhaave kaaryam baalena sthavirena vaa, shishyeena bandhunaa vaapi daasena bhritakena vaa/ Baalavridhaa turaamaam cha sakshyeshu vadadataa mrishaa, jaaneeyaaladasthiraam vaachamutsiktaamanasaam tathaasahaseshu cha sarveshu steyangrahaneshu cha vaagdandayoshcha paarushyhe na pareeksheta sakshinah/ Bahutvam parigrih - neeyat sakshhidvaidhe naraadhipah, sameshu tu gunotinshhataan gunidvaidhe dvijottamaan/ Samaksha darshanaat sakshyam shrvanaahchhaiva sidhyati, tatra satyam bruvan sakshhee dharmaar -thaabhyaaam na heeyate/ Saakshee drishaashrutaaadanyad vibravannaaryasansadi, avaannaraka -abhyeti pretya svargaaccha heeyate/ Yatraanibaddhopeksheta shrinuyaad vaapi kim chana, prishhasta traapi tad bruyad yathaadrishhaam yathaashrutam/ Ekolubdhastu saakshee syaad bahyah shuchyopi na striyah, streebuddherasthiravaatu doashaishchaanyepi ye vritaah/ Svabhaaveniva vaidyutad graahyah vyavavahaarikam, ato yadanyad vibravurdharmaarthaam tadaparthaakam/ Sabhaantah sakshinah praatapaaarthaam pratyarthasamnithdhaa, praad vivaakananyunjjeta vidhinaan anena saantvayan/ Yad dvoyeranayorvettha kaaryesminshcheshitam mithah, tad bruta sarvam satyena yushmanakam hyatra saakshtitaa/ Satyam sakshyee bruvan sakshhee lokaan aapnotypadshkalaan, iha chaanaatamaamee keertim vaageshaa brahamapujititaa/ Saaksheitsam vadan paashhairbadhyye vaarunair bhrishham, vivashah shatamaajateetastmaat sakshyam vaded ritam/ Satyena puyate saakshee dharmaah satyena vardhate, tasmaat satyam hi vaksaa sarvarvareshaa sakshhibhi/s Atmaiva hataam naa saakshee gaitraatmata tathaa atmanah, maavamansthaaam svamaatmaanam nrinaam sakshina mutta -mam/ Manyante vai paapakrito na kashchit pashyateeti naah, taamstu devaa vaapah yanti svaysay vaantaraapurushah/ Dyaubhumaaraapopa hityad ham chaandaparvarshikyaamaanilaa, raatrih sandhye cha dharmashchaa vrittajnaah sarvadehinm/ Devbraahmaasaamnindhye sakshyam prichhed ritam dvijaan, udamukhaan praan -mukhaan vaa purvaahhe vai shuchih shucheen/ Bruheeti brahmanam prichhet satyam bruuhi paarthi -vam, goobeejakanchananair vaishyam shudram sarvaistu paataaikah/ Brahmaghno ye smritaa lokaa ye cha stribaalaghaatinah,miritruhshah kriaghnasya te te syurbruvato mrishaa/ Janmaprabhrishi yat kim chit punyam bhadra tvayaa kriitam, tat te sarvam shuno gachheh yadi bryaastavmanyathaka/ Ekohamsmeet -yatmaanam yastvam kalyaanaa manyase, nityam sthitate hridyeshaa punyapaapaapkshitaa munih/ Yamo vaivavato devo yastavaisha hridi sthitah, tena chedavivaadaste maa gangaam kurun gamah/ Nagnio mundah kapaalena cha bhikshhaarthee kshutpipasitah, andhah shatrukalam gachhed yah sakshyam maniritam vadin/ Aavaakshirastamasyandhe kilbisee narakam vraajet, yah prashnma vitatam bruyaat prishthah san dharmamishchaye/ Andho matsuaniivashhaati sa narah kantakais saha, yo bhaashter -thayakalyamapratyaksham sahabaamaam gataah/ Yasya vidyaan hi vadatah kshetrajno naabhisankate,tasmaanah devaah shreyansam lokenyam purushah viduuh/ Yaavato baandhavaa,yasmin hanti saaksheyenritam vadan, taavatah sankhyayaa tasmin shrinu saaunaapurvapune/ Pancha pashvanrte hanti dasha hanti gavanrte, shatamashvanrte hanti sahasram purushaanrte/ Hanti jaataanajaa -taanscha hiranyaarththenritam vadan, sarvam bhumiarrte hanti maav bhumianritam vadeeh/  

( Manu then states that in Law Suits as to how the Kingship has to deal with sakshis and how they would have to conduct by themselves to speak the truth. The Grihasthas of any Varna could be engaged preferably with sons who are local residents for the purpose of giving evidence normally except in urgent circumstances. Any person trustworthy and a follower of dharma might provide truthful evidence and never against the essential truth. One who has a way of wrong earnings, or costomarily untruthful, be they the servants or relatives or the enemies of the opponent parties out of vengence tend to provide
misleading evidences would soon reap rotten fruits of their blatant lies and consequenesis of interminable diseases. Better not to appoint evidences of Kings, one’s own workers, patients, and brahmacharies, sanyasis; nor of unpopular, habitual, ill-reputed, habitually engaged in jobs of cruel deeds like meat cutting and deals. Always pessimistic, ever nagging, hungry and thirsty, dissatisfied, irritable ones too be avoided for the responsible task of providing transparent evidence. The evidence of women be nomally solicited for feminine disputes, like of brahmanas for brahmanas and of similar castes. In any case, only those of sakashis be selected as at the place of its happening and by those who could provide circumstantial evidence of acts committed espeiallly in criminal cases more often than not as it killings, body injuries, accidents as happened outside houses, in private rooms, or in public; in such cases evidences at the actual happenings be given by boys and girls, grown up men or women or the aged, servants, neighbours, relatives, and such of relevant person who could throw light in the case. But as a general rule, barring such exceptions, it is advisable to avoid the evidences of either the too old or the too young, or the too anxious or too fickle minded or those that might have a tendency to make slips and mind lapses. Moreover never engage in suspicious, soft nimble, theft prone, tongue loose, and fickle minded, fighting ready, and soft cornered for females type of evidences. Once there is an argument or inconsistencies or incongruities among the sakshis, then the Kingship does certainly take the opinions of the dwijas who are the members of Jury and the majority of the valuable counsel guides the decision of the King as the latter no doubt keeps in mind as to what has been heard or seen since what all has happened could most probably be truthful and righteous. Indeed, once the evidence given carries conviction and gets settled in the face of the King and an array of advisors is enough of a proof as delivered by one with conscience and the fear of falling into narak and punishment even when as alive or later. Ekolubdhastu saakshee syyad bahvyah shuchyopi na striyah, streebuddher -asthirataat tu doshaishchaaanyepi ye vritaah/ Svabhaavenaiva yad brahyam vyaavahaari -kam ato yadanyad vibruyurdharmaartham tadapaarthakam/ While a male witness might however be free from attractions of money or future favours of any kind, the same might not be a general recourse in reference to woman for frailty is the common characteristic of womanood; the characteristic of a sakshi is expected to be from fear or favour and the task of being truthful and fearless is normal to him but once there is a doubt of being undependable or insincere then the purpose being straightforward becomes suspect. Hence a sakshi who is essentially truthful becomes elevated by his own conscience even to the heights of ‘brahmatwa, as he is stated to have worshipped Vedas and their supremacy as Satya is Brahman, while taking part in the contrary situation gets fettered for hunded existences with no hopes of recovery; indeed there is no parallel to being truthful and no sin being to the contrary; for among men there is none else like Brahmans, while among the Sky and Starworld there is none as Sun, and there is none as significant as the head among human limbs; satya is the single ladder to swarga just as a strong boat in the ferocious ocean. Satyena puyate saakshee dharmah satyena vardhate, tasmaat satyam hi vaktavyam sarvavarneshu saakshibhih/ Atmaiva hyaatma nah saakshee gatiratmaa tathaat atmanah, maavamansthaah svamaat - maanam nrinaam saakshina muttaman/ with the assistance of truthfulness alone sakshi gets purified and the speech of truthfulness only enhances the value of the sakshi. Alike in the context of shubhaashubha karyas or both in the deeds of auspicious or other kinds of nature, one’s own self conscience or the inner self bears witness and hence human beings in general tend to kill their conscience by false evidences. Those who are sinful are aware that the devatwa or the divinity in their hearts is killed by their preponderance of danavatwa. Indeed the divider point of akasha-bhumi-jala- hridaya-chandrasurya-agni-yama and vaayu are such as the day and night and it is only dharma that clearly divides ‘shubaashubha’.Hence indeed the sakshi or the witness or he or she who states the truth is the only one
who segregates bliss and ignorance, and hence Asato maa sadgamaya, Tamasoma Jyotir gamaya, 
mrityoor maa Jyotirgamaya (Brihadaranyaka Upanishad vide I.iii.28) or ‘Lead me from evil to goodness 
 ie. from death to immortality, from darkness to illumination! Once when both Brahmanas and Devas 
 standing face to face are asked the other varnas and Kshatriya replied that by stating the Untruth he would 
 get the sin of the Gohatya and theft of suvarna; the Vaishya replied that his grain and precious belongings 
 while the low class human then the latter replied that all kinds of ‘patakas’ or worst possible sins would 
 be reaped. Indeed the truth is that the Untruthfulness begets Brahmana ghaati-Stree ghaati, baala ghaati, 
mitra drohi, kritaghna or the ever ungrateful to those who help, and so on. Whatever account of a person’s 
 ideal most previous deeds of virtue might have been credited so far are demolished in one sweep once 
 only resorting to untruthfulness by his or her evidence before the King and Brahmanas.

Manu then explains as to what types of men be engaged in Law Suit as witnesses; they shoud swear 
 that they are indeed prompted by their Antaratma in which there is a Maharshi seated within: Yamo 
 Vaivas-wato Devo yastavaisha hirdi stitah, tena cheda vivaadaste Maa Gangoa maa kuruun mama/ or 
 He who is within my Self -Conscience viz. Vaivaswata Yama Deva and you donot have to go all the way 
 to Maa Ganga in Kuru Desah; indeed those who are prepared to lie and give evidences on the sly should 
 be prepared to go naked with shaven head and search for food with a begging bowl starved of food and 
 water and proceed to dark hells. Those who is indeed aware of the truth revels in lies, he would surely get 
 blind and eat even fish with sharp thorns. Again, when the ‘saakshi’ consciously provides false evidence 
 he would be ascribed the sin of having killed his close relatives himself; he then is stated that in respect 
 of having killed ten cows, hundred horses, and and of thousand close relations of his. A person who 
 provides evidence in connection with the charge of stealing gold and jewellery gets the punishment of 
 having killed his own children; worse still his situation becomes more despicable when he is charged with 
 having embezzeled of large areas of land with standing crops.)

(100-178) Apsu bhumivadityaaahuh streenaam bhoge cha maithune, abheshu chaiva ratneshu sarve 
 shvashmamayeshu cha/ Etaan doshaannevkeshya tvam sarvaananritabhaashane yathashrutam 
 yathaadrishtam sarvamevaanjasaa vada/ Gorakshakaan vaanijikaanstraahaa kaarakushheelavaan, 
preshyaan vaardhuhsinshachaiva vipraan shudravadaacharet/ Tad vadan dharmatartheshu 
 jaanannapanyithaa narah, na svargaachchyavate lokaad daiveem vaacham vadanti taam/ Shuudravid 
 kshatravipraanaam yatratorkoiv haoved vadah, tatra vaktvyananritam tadhi satyaad vishishyate/ 
 Vaagdaivatyaiashcha charubhriyajaranesate sarasvateem, anratisayinasastasya kurvaanma nishkritim 
 paraam/Kushmaandaanaairvaapi jhuyaad ghritamagnau yathaavidhi, udity richaa vaa vaarunyaa 
 trichenaabdaivaatena vaa/ Tripakshaadabhravan saakshyam nrinaadishu narogadah, tadrinam praapnu - 
 yaat sarvam dashabandham cha sarvatah/Yasya drishyeta sapttaahaaaduktvaakyasya saakshinah, 
 rogognirnaatimaranam rinam daappyo damam cha sah/Asaaksheshu tvartheshu mitho vivada manyoh, 
avindastatavatam satyam shaapthaapi lambhayet/Maharshibhishchha devaai shchha kaaryaartham 
 shapathaah kritaah, vasishthaachchaapi shapatham shepe paivavanenrire/ Na vritthaa shapatham kuryaat 
 svalpeyarthe naro budhah, vritthaa hi shapatham kurvan pretya chhaiha cha nashyati/ Kaaineeshu 
 viivaaheshu gavaam bhakshye tatendhane, braahmanaa bhyupappattau cha shapathe naastiaa paatakam/ 
 Satyena shaapayed.vipram kshatriyam vaahanayadhath, gobeejakaanchananivarshyam shudram 
 sarvaistu paatakiha/Agnim vaahaaarayedenamapsu chainam nimajjayet, putradaarasya vaapyenam 
 shiraansai sparshayet prithak/Yamiddho na dahataygiraapo nonnmaajayanti cha, na chaaritirmrichhati 
 kshipram sah jneyah shapate shuchih/ Vatsasya hyabhishastasya puraa bhraatraa yaveeyasa,
sa dattvaa nirjitaam vriddhim karanaam parivartayet/ Adarshayitvaa tatraiva hiranyam parivartayet,
yavate sambhaved vriddhistaavateem daatumakarato/ Samudrayanakshalaas desha kaalartha
darshinah, sthaapayanti tu yaam vriddhim saa tatraadhigamam prati/ Yo yasya pratibhustishthed
darshanaayitvaa maanavah, adarshayan sa tam tasya prayachhet svadhanaad rinam/ Praatibhavaayam
vritthaadanaamaakshikam saarikaam cha yaat, dandashulkaavashesham cha na putro daatumarhathi/
Darshanapaatiibhaavye tu vidhih syaat purvychoditah, daanapatibhuvii prete daayaaadaanapi daapayet/
Adaatari punardaataa vijnaataprakritaavrinam, pashchaat pratibhuvii prete pareepset kena hetunaa/
Niraadishtaadhanashchhet tu pratibhuh syaadalaandhanah, svadhanaadeva tad dadyaaniradaadistha iti
shthiih/ ]Mattonmatta aartaatadhyadheenair baalena sthavirena vaa, asambaddhakritashchaila
vyvahaaro na sidhyati/ Satyaa na bhaashaa bhavati yadyapi syaat pratishthitaa, bahishched bhaashyate
dharmaa niitayaad vyvahaarikaat/ Yogaadhanamavikreetam yogadaanapratiigraham, yatra vaa
apyupadhim pashyet tat sarvam vinivartayet/ Graheetaa yadi nashtah syaat kutumbabaarthe krito vyayah,
daatavyam baandhavaaistat syaat pravibhaktairapi svataah/ Kutumbaardhethyadheenopii vyvahaaaram
yamaacharet, svadeshe vaa videshe vaa tam jyaayaanmaa vichaalayet/ Balaadattaam baladaad bhuktam
balaadyp cchadi lekhitaam,sarvaan balaakritaan manurbeavet/ Trayah paraarthe klishyanti saakshinah
pratibhuh kulaam, chatvaarastupacheeeyante vipra aadhyo vannriipah/ Aanaadeyamaa adataadeeta pariksheh
-nopi paarthivah, na chaadeyam samriddhapi sukshmamaparyarthaparaa mitrijet/ Aanaadeyasya chaadaaamaa-
daadeyasya cha varjanaat,daurbalyaya khyayapate raajnah sa pretyaitha cha nashyati/ Svaadaamaad
varnasansargaat tvabaalanaaam cha rakshanat, balam sanjaayate raajaajnah sa pretyaitha cha vardohe/
Tasaad yaama iiva svaaamee svayam hitvaa priyaapriye, varteta yaamyaavaa vrittyaa jihatrodho
jitendriyah/ Yastvadharrena kaaryaani moohaat kuryaannaraadhihapah, achiraat tam durataaamaam vashe
kurvanti shatravah/ Kaamakrodhau tu sanyanya yothaan dharmena pashyati, praajastamaavartaarthe
samudraamva sindhavah/ Yah saadhayantam chandena vedayed dhanikam nrpe, sa raajnak tatachtsur
bhaagam daapyastasya cha tad dhanam/ Karmanaapi samam kuryaad dhanikaayaadhamarnikaah,
samovakrishtajatisttu dadyaatshreyaanstu tatshanai/ Anena vidhinaa raajaa mitho vivadataaam nrinaam,
saakshipratyayasadhihaan kaaryaanai samaama nayet/

(Providing misleading information about the existence of waterbodies including wells, about the chastity
and character of women and the veracity of precious stones and metals is considered as a lie
of the land. Pointing out certain fictions of normal life as though one has seen, heard or experienced is as
much of blot in one’s life. Those Brahmanas who maintain cows by themselves, who perform trading, or
work like professional cooks, actors, and menial jobs, servants, are usurres are as bad as of low class.
However when some persons not too well knowing of facts out of sheer ignorance do blurt out certain
statements are not necessarily have to go to hell but might as well be considered as the celestial lies.But in
all the cases of lawsuits none is spared if they lie irrespective of varnas as truth would prevail finally. The
most intolerable human behaviour is the total negation of untruth calling for ‘prayashchitta’ or suitable
atonement and is certainly directed to Vaagdvaytayashecha charubhirayearereste sarasvateem, anritsayai
nasastasya kurvaanaa nishkritim paraam/ or Sarasvati related yajna - homa with boiled rice and ghee be
poured into agni deva with the relevant yajur mantras formally as that indeed the best penance to expiate
the guilt of falsehood and untruth. [Richas or stanzas 103-104-105 and 106 of Yajur veda] Otherwise, by
simply chanting the sacred mantras in favour of Varuna Deva viz. Aapohishta mayo bhuvah, tana oorje
dadhaatana/ maheranaay chakshhe, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Uciteeravah
Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurhbuva
suvah! (Aapohishtha: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.), one needs to Agni Deva as the w
itness to offer Him with ghee  along with kushmanada mantras of Rig Veda addressed in favour of Varuna Deva. That is the procedure of prayaschittha to Vaag Devi Saraswati and the washing away of the sin of uttering the blatant Untruth. Now, in respect of a person free from illness otherwise does not give evidence in respect of loans say within a three fortnight period after summons would become liable to pay a fine of tenth in terms of the loan to the Royalty. Even in the case of witnesses not turning up for seven days for reasons of sickness, or fire accident, or family death, the fine would still be payable. Even when the two disputing parties are unable to provide witnesses, then the judge might not ascertain the truth; even Maharshi Vasishtha told King Sudas the son of Pigvana of Yavanas that even in minor or frivolous matters once on oath if incorrect would haunt during one’s life and thereafter too. Na vrithaa shapatham kuryaat svalpepyarthe naro budhah, vrithaa hi shapatham kurvan pretya chaiha cha nashyati/ or no person of commonsense should ever bind himself on oath as he be alerted that the repurcussion would follow now or later.- this is especially in respect of women, of weddings, cows, cattle fodder, fuel or even to save a Brahmana. The Judge or the King may always swear as an evidence as Satya the absolute Truth from a Brahmana; from a Kshatriya on the chariot, horses and Aayuthas or arms; a Vaishya by his cows and other cattle as also by his seeds and gold; while the lower caste by his never ending patakaas or great sins of carried forward previous births! Agnim vaahaarayedena mapsu chainam nimajjayet, putradaarasya vaapyenam shiraansi sparshayet prithak/ or let them be purified by dipping their hands into fires, or sink deep into waters, or carry their women and children by fire and water by oath. In the days of yore, they were treated likewise to extract the Truth similarly; indeed, Vatsa Rishi sought to prove his brother likewise in the past. When ever an evidence is produced and stated to have been suffered by the motives of avarice, infatuation, fear, friendship, love, desire or ignorance and playfulness, then such cases be reopened for retrial. Lobhaat sahasram dandyastu mohat purvam tu saahasam, bhayaad dvau madhyamau dandau maitraat purvam chatturgunam/ In case lobha avarice be the motive to mislead the judgment then the penalty would of thousand units of currency; due to moha or infatuation then it is called ‘prathama saahasa’ or the primary adventure; such a false evidence on account of bhaya or terror then that is called mashyama saahasa or medium adventure, while the punishment of misleading evidence is termed as ‘maitraapurvaka chattergunam’ or friendly four folded penalty! To ensure the Satyarupi Dharma or the Truthful Virtue be vindicated the Untruthful Virtue be discarded, the evidence based on Untruth is being challenged. A King of Virtue thus necessarily dismisses the evidences of all the Varnas excepting that Brahmana’s wrong evidences would be exited without additional punishments but in respect of other varnas there would be punishments as well additionally. Manu the son of Swayambhu Manu declares that out of the ten places susceptible of injury among the human body parts viz. the loins, stomach,tongue, hands, feet, eyes, nose, ears, dhana or money and body, punishment be judged as per the crime and the conduct of perjury and of the intensity of the evidence provided. Adharmadandanam loke yashoghnam keertinaashanam, aswargyam cha paratraapi tasmaat tat parivarjayet/ Adandyaan dandayan raajaa dandyaansh chaaitap yadandayan, ayasho mahadaapnoti narakam chaiva gachhathi/ Since indeed, no unjust principles be followed as the consequences are to necessarily be followed in the present life and thereafter; but to punish the just persons and reward the unjust would land the King in troubles now and hells there after.
There are four categories of punishments; the first is ‘vaag danda’ or warning; the second one is ‘dhikkaara danda’ or warning with threat of consequences; the third of the warning with fines and the fourth one is ‘aparaadhaanusaara danda’ or as per the crime-wise details of ‘deha danda’; the final punishment would be a corporal punishment applying all together the mortal one with death sentence! Now the kind of technical detailing of business transactions as per the details of metals like copper, silver, gold in the context of internal and external trade. [‘The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of(all) quantities and (to be called) a trasarenu (a floating particle of dust).Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gungaberry); five krishnalas are one masha (bean), and sixteen of those one suvarna. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest’]. In case, a borrower admits in the open an authorised meeting then he deserves sizeable fine and in case of a protest then twice as much there would be a penalty levied further thereon. Sage Vasishtha allowed up to eighteenth part of a hundred as the rate of interest each month for capital formation! It may not be blameworthy blemish to charge some two percent simple interest per month and up to five percent of compounded interest per hundred per month, even to Brahmanas. Another way in very beneficent pledge by persons of proven virtue only two percent of the currency be prescribed per annum for a sum of one thousand and indeed that type of a pledge be never misconceived, where as the prevalent rate of interest be upto five per thousand. Yet another honourable manner of accepting a pledge totally free of any charge- be it Bhumi or Cows- on what as or what is basis and return at a set date; or alternatively the subsequent owner would confiscate either for self use or sale by as per the latter’s choice. Indeed such a deal originally might sound innocuous at the time of legal agreement but once disdained for whatever reason, especially in the case of loss of land or built up property if not so much of ‘Charaasti’ but of ‘shtthraasti’ like built up status would be difficult to reconcile as the progeny down the ownership lane! In the normal cases, pledges or bindings, infant property, nikshapa nidhis, ancient properties, stree dhana or the feminine properties, or royalties of individual efforts as proofs of one’s own talents, and such earnings one not enjoyed by one’s self or their kith and kin not enjoyed now or henceafter for a decade or so since, are indeed as ineffective as unenjoyed but as of a rainy day comfort zone only. One might feel such pledges might be foolish or at least none too wise. In any case, deeds and tasks undertaken by arrogant, insane, helpless, totally dependent, or children or too old persons are not worthy and in the long run such deeds would never get fulfilled. Satyaa na bhaashaa bhavati yadyapi syaat pratishtithaa, bahishched bhashyate dharmaat niyataad vyavahaarikaat/ or even of one’s youth is over, dharma and nyaya supported by the age old tradition would not approve of such deals. All kinds of pledges on enchained principle against sale-purchases be withdrawn. Manu asserts that whichever deal requiring force is be done is also expected of equal force for cancellation too. All the interrelated trio involved are as such put to trouble viz. the saakshi, the person responsible and his kula or ancestry while the four beneficiaries would be the brahmana, the vaishya, merchant and the King. Kingship who is not too well off may not even accept such relpeted money account yet a king of abundant richnees too might not reject a miserable monetary transcation once received from the King! Hence the adage that while the
King does not accept what is due to him but is anxious to reject what is not and thus he loses both ways! To accept what is due and also accept what is not, is prudence and he gains both ways! This is why King Yama Raja is neither elated to receive nor sad if he does too and prove that he has an exemplary equanimity! Kaamakrodhau ta sanyamya yorthaan dharmena pashyati, prajaastamanuvartante samudramiva sindhavah/ A King who is prone to desires or dislikes is gradually deviating from his principles and shall eventually pave the way to doom! He thus has to prove worthy of being an ocean to allow several rivers and water bodies merge into him and thus accept and even demand his dues of taxes and receipts, big or small.

Chapter Nine

(1-104) Purushasya striyaashchaiva dharne vartmani tishthatoh, sanyoge viprayoge cha dharmaan. vakshyaami shaashvataan/ Asvatantraah striyah kaaryaa purushaih svairdivaanisham, vishayeshu cha sajjanyah sanstaapyyaa aatmano vashe/ Pitaa rakshati kaumaaare bhartaar rakshati yauvane, rakshanti sthavire putraan na stree svaaantantymarhati/ Kaaleadattaar pitaa vaachcho vaachchyaashchaanupayahn patih, mrite bhartari putrastu vaachcho maatutarakshitaa/ Sukshmebhyopisi prasangebhyaa striyo rakshyaa vishwashatah, dvayorh yuko slokhaa vaahaye yurarakshitaa/ Imam hi sarvaarvasaanam pashyanto dharmamuttamam, yataante rakshitaar haa dharao darbalaapi/ Svaaam prasutin charitram cha kulamaatmaanameva cha, svam cha dharmam prayatnena jaayaan rakshhan hi rakshhati/Pitribhaaayaan sampravishya garbho bhutvaa jaayate, jaayaaayaatd hi jaayaatvam yadasyaam jaayate punah/ Yaadrisham yaadrisham bhajate hi stree sutham sute sathaaavidham, tasmaat prajaavishuddhyarhatam striyaan rakshet prayatnataah/ Na kashchid yoshitah shaktah prasahya parirakshitum, etairapayaayogaistu shakyaasTaathaa parirakshitham Arthasyaa sangrahe chaaimaa vayye chaiva niyoyayet, shauche dhrmennaa paktyaamaam cha paarinaahasya vekshane/ Arakshitaar grii ruuddhaah purushaarraptakaaribhih, atmaanamaatmanaa yaastu rakshyeustaaar rakshithaa/ Paanaam durjanasaansargah patyaa cha virahotanam, svapnohyagehavaasaschaa naaareedandushhanaani shat/ Naitaa rupam pareekshante naaasaam vayasi sansthithi, surupam vaa virupam vaa pumaanityeva bhunjate/ Paunshchchalyachhalaa chiitaachchaa naishheyaachcha svabaavataah, rakshitaat yatnatopeeah bharrishvetaaa vikyurvate/ Evam svabhaavam jnaaataaasaam prajaapatinisargajam, paramam yatnmaatiishhet purusho rakshaaam prati/ Shayyaasanaamalankaaraam kaamaam krodhamaanarjavan, drohabhavam kucharyaam cha streebhya manurakalpayaat/ Naasti streeenaam kriyaah mantrairitti dharme vyavasthitih, nirindriyaah hyamantraaschha streebhyonritamiti stithih/ Tathaa cha shrutoyo bahyyo nigeetaa nigameshvapi, svaaalakshanya pareeksrtham taasaam shrinuta nishkritieeh/ Yan me maataa pralulubbe vicharantyyapativrataa, tan me retah pitaa vrinktaa itya syaitan nidaarshanaan, dhyayaayantyitaam yat kiit paanigrahasya chetasaa, tasyaisha vyabhichaarasya nhavnah syamagyuchyate/ Yaadriggunena bharraa stree sanyujyeta yathaa vidhi, tAdriggnaa saa bhavati samudrenaiva nimmaga/ Akshamaalaa vasishthena sanyaktaadhamh - yonijaa, shaarrangee mandapAaalena jagamaabhyarhaneeeyayaatam/Etaaashcha anyaaschcha lokesiinma pankrisha prasutyah, utkarsam yoshitah praataaptaah saavv saivrhhartguniaah shubhaih/Eshoditaa lokayaa traan nityam streepunivah shubhhaa, pretyaiha cha sukhoodarkaan prajaadharmaan mibodhata/ Prajanaartheh mahaabhaagaa prjaaarhaa grihadeetpyataah, striyah shriyashcha gehehu na visheshosti kashchana/ Upaadanamapatyasa jaatasya paripaalanam, pratyaham lokayaatraayaah pratyaksham streenibhandhanam/ Apatyam dharmakaaryaan shushrushaa ratiruttamaa, daaraadheena stathaa svargah pitreenaamatmanascha ha/ Patim yaa naabhcharati manovaaagdehyaa sanyataa, saa bhattu lokaanaapnoti sadbhii saadhveetii chochyate/Vyabhihaararaat tu bhartaar streeeloke praapnoti nindya - taam/ Srigaalayonin chaapnoti paaparogaishchaa peedyate/ Putram pratyudyitam sadbhii purvaaiishchaa
maharshibhi, vishvajanyaminam punyamupanyaasam nibodhata/ Bhartari putram vijaananti shruti -
dvaiddham tu kartari, aahurupaadakam ke chidapare kshethrinam vidhuh/ Kshetrabhutaa smritaam naaree
beejabuthah smritha pumaan, kshetraabheejasamaayaogaat sambhavah sarvadehinam /Vishishtam kutra
chid beejam streeyonistvea kutra chit, ubhayam tu samam yatra saa prasuth prashasayate/ Beesayaa
chaiva yonyaashcha beejamutkrishtamuchyate, sarvabhatprasutirhi beejalakshanalakshitaa/ Yaadri -
sham tuptye beejam kshetre kaalopapaadite, taaadrigrohatai tad tasmin beejam svariyyanitim gunaah
/Iyam bhunirhi bhutaamaan shashvate yoniruchyate, na cha yonigumaan kaanschchid beejam pushyati
putshithu/ Bhumaavapyekakadeera kaaloptaani krisheevaaal, naanaarpaaani jaayante beeejaaneeha
svabhaavataah/ Vreehayaa shaalayo mulgaastilaa maashaastathaa yavaah, yathasaabeejaam prarohanti
lashunaaneekshavastathaa/ Anyaduptam jaatamanyadityetannopapadyate, upyate yad hi yad beejam tat.h
tadeva prarohati/ Tat prajjnaa vineeeta naanavigaannahedinnaa, ayushkaamena vaptavyam na jaatu
parayoshiti/ atra gaathaa vaayugeetah keertayanti puraavitud, yathaa beejam na vaptavyam punsaa
parapariragrahe/ Nashyateeshuryahaa prasaa
vidhaanena nijo vindeta devarah/ Yathaa
chytah ta irthyam ta
tachakre kaamopahatachetanah/ Tatah prabhirrii yo moahat pramitapatitamaa striyam, niyojatayapa -
tyaartham tam vigraranti saadhvahav/ Yasyaa mriyeta kanyaayaa vaachaa satye krite patih, taamanena
vidhaamena nio vijnaa devarah/ Yathaaavidhyadigamyainaa shulkavaastraam shuchivrataam, mitho
bhajataa prasat sakritsakrid ritaavritu/ Na dattvaas kasyya chin kanyaam punaradayaad vichshkanaah,
dattvaas punah prayachhan hi praanooti purushaannitama/ Vidhivat pratigriyaaapi tyajet kanyaam
vigarhitaam, vyaadhitaam vipradushtaam vaa chaadmanaa chopapaaditaam/ Yastu doshavateem kanyaamaanaakhyayaapadaadayet, tasya tad vitatham kuryaat kanyaadaaturduraturamanyah/ Vidhaaya vrittim bhaaryaayaah pravaset kaaryavaanmrnah, avrittingkarshitaa hi stree pradhushyet sthitimatyapi/ Vidhaaya proshite vrittim jeevennyamamaaasthitaa, proshite tvavidhaayaiva jevettshilpaarargarhitah/ Proshito dharmakaaryaartham prateekhyoshantawar narah samaah, viyadhrtham shad yashorthamaa vaa kaamaaarthaam treentu vatsaraan/ Samvatssaram prateekshetaa dvishanteem yoshtam pathi, urdhvam samvatsaraat tvenaam daayam hritvaa na sanvset/ Atikramaat pramattam yaa mattaat rogaartheena vaa, saa treen maasaan paritayajyaah vibhushanaparichhadaa/ Unmattam patitam kleebambeejamaa paapaparoginaam, na tyagosti dvishantaaschaa na cha daayaaapavartanaam/ Madyaapaasaaadhuvrittataam cha pratikulaa cha yaa bhavet, vyaaadhitaavaaadhivettavayaa hinsraarthaaghnee cha sarvadaa/ vandhshtamaa-dhivedyaabde dashhamaa tu mritaprajaa, ekaadhashe streejananeedariiyajaa/ Pithaa rakshataa bhartaaraa bhartaar vauvane, rakshanti sthavire putraa na stree svaatantryamarhati/}

(There is a ‘dharma maarga’ of a grihasthis living happily together or apart being detailed: it is essential that husbands need to ensure that their wives do not go wayward and be vigilant. As already quoted in the earlier pages, Manu Smriti is quoted again: *Pitaa rakshati kaumaare bhartaar rakshati yauvane, rakshanti sthavire putraa na stree svaatantryamarhati/* or in the stage of a Kumari her father takes care of a woman, during her youth she would be looked after by her husband and as she gets aged her son would assume the responsibility. At her marriageable age if she is not duly wedded or if she is not duly protected after...
wedding or in her old age, the father or the husband or the son would have to be duly blamed respectively. If they fail to protect adequately, the males concerned are highly blameworthy and their entire families get surely insecure. Once a husband becomes responsible to facilitate her wife to conceive then itself she gets the feeling of safety in the future. Swam cha dharma prayatyena jaayaam rakshanhi rakshati/ the family background of her own dharma should definitely guard her by itself. As the husband is looked after by the wife in getting her welfare, her son too would look after her old age; hence it becomes imperative that womanhood in general should suitably be assured in any Society about the safety all through her life as this dharma could never be compelled but generally followed with respect. The housewife does normally manages the household accounting finances, orderliness and cleanliness, planning of observance of family principles of virtue and wisdom, even by protecting the family’s reputation in general even by hiding realities as a cover up. But in respect of a few wives with somewhat of traces of loose character be warned by the notes of Scriptures directly or indirectly and indicate some of the simple prayaschittas or atonements; in case of women even by way of mental fancying of other men or ‘manasik vyabhichaara’ as in the case of an ocean with varying rivers. At the other end of a scale, there are instances of recovery of conduct even by low class women born of and nursed by low class origin but emerged as illustrious women like Akshamala of such caste defame had won over golden hearts of not less than Maharshi Vasistha himself; or of Lady Sarangi exemplifying the non-quality habits of low origin won over the honourable Mandapaala! Such examples of low origin women had scaled heights of glory! Such are the examples of low class women could be multiplied to seize opportunities of luck likewise by dint of their constant practice of virtue. Now about the examples of women of excellent conduct, clean upbring and of impeccable origin; these indeed are of the purity and fame of Devi Lakshmi herself. Besides cooperating for the procreation of children and bringing them up by daily responsibilities, the Griha Lakshmi is constantly and deeply engaged in Pati Seva and Atithi / Mitra Seva as per norms and excels herself as a standing proof of service in one’s home as Pratyakta Lakshmi as the key figure of food service management; Pati yaa naadbhicharati mano vak deha samyutaa, saa bhatru lokamaapnoti sadbhih saadhvaati chochayte or such an exemplary woman dedicating her ‘mano vaak deha samhita’ or manasaa vaachaa karmana’ has direct access to swarga but on the contrary a vyabhichara or intimacy with other men is certain to a fox type of birth subsequently. Now, about the Putra vishaya; one is what a bharta literally meaning the one who bears responsibility of security like during the woman’s old age unlike the bharta who facilitates the creation of the putra. The one who is the Purusha as at once like the farmer on bhumi, the Earth and reaping the outcome of ‘dhanya’ the son; again Putra the son takes over the responsibility like the bharta then and now the Putra in the alternative form of the Purusha in the old age of the mother. In either of the contexts, the role of woman the earth is significant as the tiller of the land the wife in that case and as the son as the soil the reaper of the crop! Of the seed and the soil, the importance is of the role of a woman which remains essential; ivam bhumih bhutaanaam shashwati yoniruchyte, na cha yoni gunaan kaamschid beejam pushyati pushtisha/ Bhumaavapueyakakedaare kaalotpaaani krisheevalaih, manaa rupaani jaayante beejaane ha swabhavataah/ or bhumi is the age old provider of offspring, be it in the context of progeny of a mother or of the fruits of tilling the land as crops from various types of trees, ranging from cereals to a wide range of pulses and so on. Yet, from the same source of a woman, no male should ever seek to change the husband as there would be chaos in the process of srishti ; the past teaches human experience that the interaction of water and air with earth leads to creation but the process of creation should resist any deviation; a hunter once having killed one kind of prey makes no sense seeking to kill the same animal with another arrow! This sounds like Prithvi Chakravarti who dominated all kingdoms on earth is popular by the same queen but
not those of the queens of other subservient kingdoms; once having reaped the crops of the same land every year. *Etaavaaneva purusho yatjaaya -tamaa prajaiti ha, vipraah prahustatthaa chaitad yo bhartaa saa smritaangamaa/ Na nishkrayavisar - gaabhyaam bharturbhaaryaa vimuchyate, evam dharmam vijaaneemah preeak prajaapatinirmitam/ a combination of stree, water and offspring together is a purusha as well realised by vidwans and it is that stree alone called a ‘bharya’ or with the recognition of ‘Pancha bhutas’; that is why Prajapati asserted that such a bharya is not for sale as the ‘nitya dharma’! At the time of a wedding, when ‘kanyaa daana’ takes place, there is vow that once accepted the ‘daana’, it is binding forever being irrecoverable and irretrievable, even as it is in respect of cows or horses the parentship can never be denied. However, in case the progeny of the same male with different females leads double parentage. Much unlike in the case of animals, birds and other creatures, the question of parentage of human beings is different from the view-point of the other species as one is aware of the principle of ‘pradhana’ and ‘upapradhana’ as the heirs of the man-woman relationship from either societal or legal angles enjoy primacy and of seniority as the first wife. The elder brother’s wife be respected by the younger brother as his guru patni and the younger brother’s wife should treat the elder’s son as her own daughter-in-law; in any other way, a departure of this principle would lead to disastrous and unprincipled policy. In the event of the elder brother’s wife being barren, the elder might have the option of his younger brother’s wife as the provider of giving a son. [This principle of the elder brother approaching the wife the younger happened in the Dwapara Yuga when Maharshi VedaVyasa approved of King Pandu his younger brother’s wives: ‘King Vichitravirya married Ambika and Ambalika but was not able to extend the progeny and died of premature death. Then came up a crisis of Kingship falling vacant without a heir. Satyavati called for Vedavyasa who was settled on the banks of River Sarasvati to help continue the lineage through Ambika and Ambalika. Ambika closed her eyes in bed with Veda Vyasa as she was not happy with the union and thus a blind boy, Dhrita-rashtra was delivered. Ambalika sent a Servant woman into the bed and a wise boy, Vidura was born. But when the mistake was realised and Ambalika had to go into the bed, she was too frightened into paleness afraid of the Maha Muni and thus was born Pandu. No doubt Pandu became the King before his elder brother who was born blind but since he died of early death due to illness, Dhritarasrtha the blind had to be the King. King Vichitravirya married Ambika and Ambalika but was not able to extend the progeny and died of premature death. Then came up a crisis of Kingship falling vacant without a heir. Satyavati called for Vedavyasa who was settled on the banks of River Sarasvati to help continue the lineage through Ambika and Ambalika. Ambika closed her eyes in bed with Veda Vyasa as she was not happy with the union and thus a blind boy, Dhrita-rashtra was delivered. Ambalika sent a Servant woman into the bed and a wise boy, Vidura was born. But when the mistake was realised and Ambalika had to go into the bed, she was too frightened into paleness afraid of the Maha Muni and thus was born Pandu. No doubt Pandu became the King before his elder brother who was born blind but since he died of early death due to illness, Dhritarasrtha the blind had to be the King’]. As the widow of the younger brother- or of sapinda- be quietly approached after rubbing his body with ghee and bodily experience her body just once and not again; it may be binding to do so at the express clearance of one’s guru as a duty of discount but other wise their relation ought to be of a guru patni or putra vadhu; in the normal course such an act is strictly prohibited attracting the sin as blasphemy. Brahmana-Kshatriya-Vaishya classes too might observe the same pattern with clearcut clearance of their Gurus but certainly not in inter-caste contacts! In the context of Vivaha Mantras, neither such provisions were made nor of a widow’s remarriage. *Sa maheemakhilaam bhunjan raajarshipravarah puraa, varnaa naam sankaram chakre kaamopahatachetanah/ Tatah prabhriti yo mohaat pramitapatikaam striyam, niyojayatyapa -
tyaartha tam vigarhanti saadhavah/ In the lineage of Chakshusa Manu and the Puru Vamsha were Angira and his wife Sunita the daughter Mrityu who gave birth to King Vena and in the beginning, Vena’s kingship was normal but eventually he ordered that none should perform Yagnas to Devas but to himself. He was so conceited that he claimed himself as a symbol of bravery, victory and unparalleled knowledge. He enacted Regulations verging on sacrilege and sought them to be enforced. One such misleading laws was of inter-caste weddings and permission to marry the younger brother’s widows as that was considered as a pashu dharma! Such incestuous decisions were enacted by him. For long time, the Subjects suffered him with hatred but the sages revolted and a day arrived when he was imprisoned; in fact Maharshi Atri the Kula Guru spearheaded the popular uprising. They churned his thighs and there emerged an ugly and Frightful ‘Kaala Swarup’ which was stated to have misdirected his behaviour despite his glorious ancestry. However when they rubbed his right shoulder, there was a sparkling and imposing Figure materialised with bow and celestial arrows donning a Kavacha or a Body Safeguard and incidentally was Prithu Chakravarti the unparalleled monarch of the Universe. Be that as it may, persons of knowledge are indeed aware that once having been decided give away as kanyaadaan to a specific person would be available to another to sleep with as in the normal circumstances this would definitely attract a frightening sin of robbery; however only exceptions as above are cited; he may abandon the woman is who is diseased, already deflowered or given away by deception and announce the decision. Else, if the husband goes away on a long business trip and the wife goes wayward for want of either wilfulness or lacks support. Even in normal circumstances when she protects her chastity, if he does not even return after or a long gap of time, then she might wait for him for in case he has left on a dharmaic duty for eight years, for higher learning for six years, and as a pleasure trip for three years. On the otherhand, if there is a mutual dislike and not live together, either of them might wait for a year, then they would be free to part their ways. If the husband is addicted to passion or drinking or disease-prone, she might desert him after six months; on the other hand if she is hot headed, characterless and prone to drinking too he might wait for six months too. A barren female might wait by the husband for eight years, if the children die in succession wait for ten years and if only daughters are born for eleven years, but in case of mutual and persistent fights then as soon as possible say after one year. In the case of an ever sick wife, yet of good behavior and polite otherwise the husband might leave her with her consent though but ever offend her. An arrogant wife who sulks and nags persistently be despatched to her father’s house for good if need be. Do always wed into the same caste of respective dwijas to ensure suitable married life as also to upkeep the honour in the eyes of the society; this would also maintain the pattern of observing the daily sacred rites and duties with responsibility and sincerity undesirable friction at the home front. Even if the daughter has not acquired suitable age and status, the father should always prefer to go into alliance with the same caste and community. Equally significant is even the daughter would wait and watch for a groom of good nature and nurture even if less handsome rather than feel riddance of paternal responsibility in a hurry to regret for ever. In fact, having waited for some three years in the search of a suitable husband, the waiting period itself would provide her a choise meanwhile and the father too would have the satisfaction of pleasing the daughter selecting her husband. In fact, she also need not take with her as dowry or ornaments and appears dignified in the looks of the society too. In the self-selected weddings of this nature the selection of the couple begets mutual faith and conjugal adjustments as though Gods have descended from heavens to bless the couple for ever. So far, the the methods of weddings and their features have been described so far; the aspects of inheritance or birth rights be discussed now).
105-220) Jyeshtha eva tu grihneyaat pitryam dhanamashhatah, sheshastamapajeeveeyyathyathaiva pitaram tatha/ Jyeshthena jaatamaatrena putree bhavati maanavah, pitreenaanmanirnashchaiva sa tasmaat sarvamarhati/ Yasminrimam samnyati yena chaanantamashhunute, sa eva dharmajyah putrah kaamajaanitaraan viduh/ Piteva paalayet putraan /yeshthho bhraitrim yaviiyasah, putravatchaapi varteran yeshthe bhaatari dharmatah/Jyeshthah kulam vardhayati vinaashhayati vaa punah, jyeshthah pujyatamo loke jyeshthah sadbhidharrhitah/ Yo jyeshtho jyeshthavritti syaa maanavaha sa pitaiva sah, aijyeshthavrittiryastu syaa sa samannayastu bandhuvaat/ Evam samaah vaisreyurva prithag vaa dharma kaamyayaa, prithag vivivadhae dharmaasmaad dharmaas prithakkitriyaaa/ Jyeshthasya vinsha uddhaarah sarvadravyacha yad.varam, tatordhama madhyamasya syaa tureeyam tu yave yasah/ Jyeshthash chaiva kanishthaschcha sanhareetaam yathoditaam, yeanye jyeshthakanishthabhyaaam tesham syaa maadhyaamam dhanam/ Sarveshaam dhanajaataanaam aadadetaaagryamagrajah, yachcha saatishyaham kim chid dashataashchaaapnyaad varam/ Uddhaaro na dashahasti sampannaaam svakarmasa, yat kim chideva deyam tu jyaayae maanavardhanam/ Evam samuddhirotthdaare samaaananshaan prakalpayeth, uddhaaareuddhrite tveshaamiyam syaadshakalpanaa/ Ekaadhikam harej yeshtho putrodhyardham tatonujah, anshamamsham yaveeyansaa iti dharma vyavasthitah/Svebhyonshebhyastu kanyaadhyah pradadyurbaaataar prithak, prithak saavatmbhaachhaturbhaagam pattitaah syuraditsavah/ Ajaavikam sekashapham na jaatu vishamam bhajet, ajaavikam tu vishamam jyeshthasyaiva vidheyate/ Yaveeyann jyeshthabhaarhaaam putramutpaadayed yadi, samastatra vibhaagah syaadiiti dharma vyavastithah/ Upasarjanam pradhaaasasya dharmaato nonapadyate, pitaa pradhaanaam prajane tasmaad dharmana tam bhajet/ Putrah kanishtho jyeshthaaam kannishthaaam cha purvajah, katham tatra vibhaagah syaadiiti chet sanshayo bhavet/ Ekaam vrishbamuddharaaman putriyaa dharmaat, tatopare jyeshthavrishhaasta - dunaanaam svamaataah/ Jyeshthastu jaato jyeshthaaasah hared vrisbhashodashaah, tataa svamaa - tritat sheshaa bhajeranniti dhaaraanaam/ Sadrishastreeshaa jaatanaaam putraanaamavishheshhatah, na maatriito jyaishthyamasti jaanmato jyaishthyamuchhyyate/ Janmajyeshthena caahvaanaam subrahmanyaa svapi smritam, yamayoshchaiva garbheshu janmato jyeshthaaa smritaa/ Aputronena vidhinaa sutaam kurveeta putrikaam, yadapatyam bhavedasyyaanam tam mama syaat svadhaakaram/ Anena tu vidhaanenaa puraa chakretha putrikaam,vivriddhyartham svavanshaya syaaam dakhsh prajaapati/A Dadaa sa dasha dharmayaakashiypayaaya trayodasha, somayaa raajne satkriitya preeetamaa saptavinshhatim/ Yathaivaattaamaa tathaah putraah putrenaa duhiitaa samaa, tasyaatmaani tishthantyaam kathamanyo dhanam haret/ Maautusto yautakam yat syaat kumaareebhaaega eva sah, dauhitra eva cha haredaputrayaakhilam dhanam/ Dauhitro hyakhilam rikthatmaputrayasa piturharet, sa eva dadaayaa dvau pindau pitre maataa - mahaaya cha/ Pautradaudioyagolo kee visheshhiti dharmataam, tayorhi maataapitarau sambhuutau tasya dehataah/ Putrikaayaaam kritaayaam tu yadi putronuyaayate, samastatra vibhaagah syaatiyeshthathaaa naasti hi striyaah/ Aputraayaanam mrityayaam tu putrikaayaaam katha chana, dhanam tat putriaabhartaar haretiiavvichhaarayaan/ Akritaa vaa kritaata vaapi yam vindet sardrihat sataam, pautree maataamahastena dadaayaa pindam hared dhanam/ Putrena lokaanajayati pautreena nanyamashhunte, atha putrasya pautrena bradhnyaapnORN vihtsapaam/ Punnaamno narakaad yasman trayaayate pitaran sutah, tasmaat putra ini proktaah syvayameva syvamabhvaatu/ Pautradaudioyagolo vishesho nonapadyate,dauhitropu hyamatriyam smantaayayati pautravat/ Maatuh prathamatah pindam nirvapet putrikaasutha, dviteeyam tu pitustaasatraitiyeem tatpituh putu/ Upapaamno gunoah sarvah putro yasya tu dattaamah,sa haretiiavv taddrikham sampraaptopyanyagotratah/ Gotarikthe janayiturna hared dattirmah kva chit, gotarikthaa - nagah pindo vyapaiti dadathah svadhaa/ Aniyuktaasutashchaiva putrinyaapsashcha devaaraat, ubhau tau naarhato bhaagam jaaraaajatakakamaajaa/ Niyyuktaayamapi pumaanamaryaa jaatovishhanathah, naaivarahah paitrikam riktham patitopaadito hi sah/ Haret tatra niyyuktaaayaa jaataah putro yathurasaah,
kshetrikasya tu tad beejam dharmatah prasavashcha sah/ Dhanam yo bibhriyaad bhraaturmritasya striyameva cha, sopatyam bhraaturutpaadaya dadyaat tasyaiva taadhanam/ Yaa niyuktaa anyaat patram devaraad vaapavapnuyaat, tam kaamajamariktheeyam vroothotpamnam prachakshate/ Etad vidhaanam vijnemay vibhaagasyaikyonishu, bahveeshu chaikaajataanaam naanrstreeshu hu nibodhata/Braahmaasya anupuurvyey chaatastrustu yadi striyah, taam putreshu jaateshu vibgeayam vidhii smritah/Keenasha govrisho yaanaamalakkaarashcha veshma cha, viprasyaudhharikam deyamekaashhashchha pradhaanaatah/ Tryansham daayyaad hared vipro dvyavanshaah khshiiraasasutah, vaishyaajaah saardhamveeana shaman -sham shudraasuto hare/ Sarvam vaa rikhhaaatam tad dashadhaa parikalpya cha,dharmyam vibhaagam kurveeta vidhinaanena dharmavir/ Chaturaanaanaasah hared viprasreenanshaan khshiiraasasutah, vaishyaaputro hared dyvanshamshemah shudraasuto hare/ Yadyapi saaat tu saaputropyasatputroo vaa bhavet, naadhikam dashharmaad dadyaatshudhraaputraaay dharmata/ Braahmanakshhatriyavishaam shudraaputra no rikhthaabhaak, yadevaasya pitaay dadyaat tadevaasya dhanam bhavet/Samaavarnaas vaa jaaatah saarve putraa dvijanmanaa sarve rikthasya bhaaginah/ Sarve rikthasya bhaaginah putro na rikth, naadhikam dashamaad dadyaatshudraaputraa vsaiiyam kshatriyaasutah, naadhikam dashamaad dadyaatshudraaputraa vaishyaaputraa hare/shudraasute shudraa bhavet, naadhikam dashamaad dadyaatshudraaputraa.

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rikthaharaah pituh, pitaa haredaputrasya riktham bhraatara eva cha/ Trayaaanaamadakam kaaryam
trishu pinda pravartate, chatturthah sampradaataaishaaam parchamo nopapadyate/ Anantarah sapindaad
yastasya tasya dhanam bhavet, ata urdhvam sakulyah syadaachaaryyshishya eva vaa/ sarvesham
apyaabhaave te braahmanaa rikthabhaaaginah, traividyaaah shuchayo daaantastathaah dharmon heeyate/
Ahaaryam braahmanadravyam raajnaa nityamiti sthitih, itareshaaam tu varnaanaam sarvaabhaave
harenripah/ Sansthitasaanapatyasya sagotraat putramaaaharet, tatra yad rikthajaatam syaat tat tasmin
pratipaadayet/ Dvaa tu yau vivadeyaatam dvaahbyaanaa jaaatii striyaa dhane, tavoryad yasya pirtyam
syaat tat sa grheeetaa naitaraah/ Jananyaam sansthitaayaam tu samam sarve sahodaraabhaah, bhajeron
maatrikam riktham bhaginyashcha sanaabhabhyah/ Yaastaasaam syurdhitarastaasaamapi yathaahrataah,
maataaamahyaa dhanaaaii kim chiit pradeyam prreetipurvakam/ Adhyagnyadhyaaavaaanahom dattam cha
preetikarmanii, bhaaritraamatriipritpraaptaam shad vidhm streekhanaam smritam/ Anvaadheyam cha yad
dattam patyaa preetena chaiva yat, patyau jeevati vrittayaayh praajayaasat dhanam bhavet/ Brahma
daiivaadharaa gaandaarvaa praajapatyeshum yad vastu, aprajaayaaamaateetaaayaam bhartureva tadishyate/
Yat tvasaah yaaad dhanam dattam viivaheshvaaasuraadishu, aprajaayaaamaateetaaayaam maataapitrosta
dishyate/ Striyaaam tu yad bhaved vittam pitraa dattam katham chana, braahmanee tad haret kanyaa
tadapatiyasa vaa bhavet/ Na nirharaam striyaah kuryuh kuthumaa baahumadhyagaat, svakaadapi cha
vittaad hi svasya bhurturanaajnyayaah/ Patyau jeevati yah streebhiranakaaro dhrito bhavet, na tam
bhajeron daaayaadah bhajamaanaah patantii te/ Ananshau kleeabapititaa jaatyandhabadhiraah tathaah,
unmatta jadamakaashaah che ya ka che chinnir indriyaah/ sarveshaamapi tu nyaayyam daatum shaktyaa
manishinaa, graasaachhaadaanamayantam patito hyaadad bhavet/ Yadyarthitaah tu daaarah syaat
kleebadeneenaam katham chana, teshaaamutpannaa tuntunaapamaptiyam daayamahbah/ yath kim chiit
piitri prete dhanam yeshthodhigahhati, bhaago yaveeyasaam tatra yadi vidyaanupaalinah/ Avidyaanaam tu
sarveshaameekhaataaschched dhanam bhavet, samastatra vibhaagah syaadapirya iti dhaaraanaa/
Vidyaaadhanam tu yadasya tat tasyaiva dhanam bhavet, maitryamodvaahikam chaiva maadhuparkika
meva cha/ Bhraatreenaam taut naiheta dhanam shaktah svakarmanaa, sa nirbhaajyah svakaadanshaat
kim chid dattvopajevanam/ Anupaghnii pitridravyam shramena yadupaarjitam, svayameehitalabdham
tannaakaamo daaattmarathi/ Paitrikam tu yadaa pravyamanavaaaptam yadaaapnuyaat, na tam putrairbhajet
saardhamakaamah svayamarjitaam/ Vibhaktaaah saha jeyanto vibhajeron punaryadi, samastatra
vibhaagah syaaj jaysithyham tatra na vidyate/ Yeshaaam jyeshthah kanishthaa vaa haeeyetaaah
praadaanaah, mriyetaanyataa vaaapi tasya bhaago na lupyaat/ Sodaryaa vibhajeronstam sametya
sahtitaah samam, bhraatara ye cha sansrishttaah bhaginyashcha sanaabhabhyah/ Yo jyeshthoh vinikurveeta
lobhdaah bhraatreen jaiyasaah, soajyeshthah syaadabhaagashcha niyantavyashcha raajasibhih/ Sarva
eva vikarmasthah naaarthata bhraataraah dhanan, na chaadattvaa kanishththebhyoh jyeshthoh kurveeta
yotakam/ Bhraatreenaam avibhaktaaanaam yaduttaa -anam bhavet saha, na putrabhaagaMnvishham
pitaa ddayaat kathaan chana/ Urdhvaam vibhaagaah jaatstii pitryamevaah hared dhanaan, sansrishtaaastena
vaa ye syuurbhaajeta sa taih saha/ Anapatyasya putrasya maataa daayamavaapnyuavat, maataryapi cha
vruttaaayaam piturmaataaah hared dhanan/ Rine dhane cha sarvasmin pravibhakte yathaaavidhi, pashcchaaad
drishyeta yat kim chit tat sarvam saamataam nayet/ Vastram patramalaankaararm kritaananmadakam
striyah, yogakshemam prachaaahram cha na vibhaajyam prachakshate/ Ayamukto vibhaago vah
putraanaam cha kriyaaavidih, kramashah kshetraajaadeenaam dyutadharmam nibodhata/

(After the death of father, the property be besowed to the eldest brother and the younger sons be looked
after well for their upbringing properly as by his father himself. Only the elder son is considered as
having fulfilled ‘pitru- runa’ of fulfillment of father’s indebtedness fully with this step as the eldest son
is truly stated to have observed his total responsibility. In fact, once the elder son was born as the father who being ‘kaamajna’, then itself the ‘pitru runa’ gets closed and the father becomes eligible to moksha; now that the elder son takes over this responsibility of family the indebtedness gets over fully. It is expected that the elder son would guard the entire family well the best of his capacity and they too reciprocate his affection and respect. The elder of the family is the one who makes or mars the family as the parent of the family and worthy of regard and respect. Thus the family property remains united ideally but in case of division of the same, the elder retains twenty percent, while the middlemost would share half and the further issues one fourth. The remainder be distributed as per dharma. Of the ‘charaast’ or the moveable property of materials, the eldest would take the best item and maximum number of cattle etc. The rest of the brothers might select as per their professional interest and occupation. The broad principle to be followed would be that the eldest son should share in excess and rest as per seniority. To the maiden sisters, the respective brothers should give a quarter of their respective shares and those who would disagree are cursed to be outcasts in their subsequent births; as regards cattle, the principle of seniority sharing be followed again. In case the brothers are blessed with a son, the law of equity would prevail, especially when he had invested in the then joint property. Is the younger brother gets a son earlier would then the principle of seniority is retained again? Indeed no. The son born to the elder brother takes precedence and the son of the younger brother would follow suit. However, the sons of the wives of inferior caste would be inferior in the order of precedence. Yet in case of twins born the principle would be on the time of actual birth of either of the mothers. In case there is no son and all the issues are daughters only, her elder son of the elder daughter would perform the funeral rites; in fact there is vow that the son-in-law is administered at the wedding that if need be, their son would take that responsibility. It was on this principle that Daksha Prajapati had made this arrangement that facilitated ten daughters to Dharma, thirteen to Kashyapa and twenty seven to Chandra and enlarged the scope of his own creation of progeny. Yathavaatmaa tatha putrah putrena duhitaa samaa, tasyaazmaatmaani nishthayantaam kuthamanyo dhanam haret. As the father begets a son, likewise he procreates a daughter and indeed she is also equal to a son, and could she be deprived of his property! Therefore, the property of the mother would have a share of the unmarried daughter alone and the son of an appointed daughter so unmarred; further the son of an appointed daughter would be given to maternal grandfather who has no son. The douhitra or the daughter’s son shall be responsible to take over the property of his maternal uncle’s property after him who had no son and be responsible to accord his ‘pindapradana’ too as also his maternal grandfather. Thus indeed there is no difference of the grandsons either of son or daughter, since their origin of the parents is equally the same. In case the daughter dies without a son, then the son-in-law could take over her share of the father. But through a maternal grandfather has a son’s son then he performs the shaddha. If a son becomes famed due his son’s deeds, then he secures moksha and the grandson secures the reward of suryaloka. Punaammo narakaadysmaatraayate pitaram sutah, tasmaatputra iti prokta swayameva swayambhuvea/ It is for this reason that a putra delivers a father from ‘put’ or hell on the latter’s death, -trayata or safely delivers- as affirmed by Swayambh Manu. Thus there is no difference at all between a son’s son or a daughter’s son. In the case of the douhitra, the shraddha be performed first to the mother, then to father, then to father’s father. In respect of an adoption the inheritance of the property of that vamsha but not of his natural father thus following the family name, gotra and of course of that right to shraddhas too. The son of wife’s brother-in-law is ineligible for the father’s property and or that of matter of an outcaste. But a son legally born to an appointed female is a legitimate son of the body is the owner of the soil. In case there are four wives of a Brahmana, one from each caste, then the Brahmana wife would get the best and additional share while the three respective castes would get two shares, one and
half and one share respectively. Alternatively, the Brahman wife / son would get four shares, then three- two-one share for the rest. If the Brahmana wife has no son/s, the fourth class is not eligible for more that the tenth part of the property. In the event of following this principle then whatever the Brahmana father decides is the final. Yet another alternative principle might be to distribute the shares equally among the dwijas but the eldest one gets an additional share. The fourth class would be eligible only for one share, even if it is for hundred sons. The Swayambhu Manu’s decisive principle asserts that the sons be classified as six of the sons are both bandhu daayaads or kinsmen and heirs and the rest are ‘adayaad bandhava’ or not heirs but only kinsmen. The son begotten of a woman of same caste, or adopted, or secretly born is among the heirs and kinsmen. But the son of an unmarried woman, or of remarried or of a lower caste are merely kinsmen but not heirs. Wrong examples of faithless sons would surely land the virtuous parents in troubles sooner or later just as seeking to cross a waterbody with unsafe boats. Hence the golden principle of depending on a legitimate son to whom only to part with his property; however to avoid bad blood in the family, the father might grant the undependable son some maintenance allowance. The ‘aorasa putra’ the legitimate so be granted the sixth or fifth part of his own property as his vivaha samskara would have been done formally and those others upto ten in number as they would be eligible only ‘gotra dhana’ or members of the family and inherit pitru dhana in a descending manner. As per a law of ‘niyoga’, those begotten as from an appointed wife of dead person, or of a eunuch, diseased one is called a ‘kshetrajna’; the son of wife whom a dying father decides to appoint as his own is by a ‘sankalpa’ is known as a ‘daatrims’ or a dutta putra; a son appointed by the husband and owns him for any reason as approved of filial duties is called a ‘kritrima putra’. A son actually born of an unknown father but born secretly born but still owned by his father is called ‘gudhotpanna putra’. As the father welcomes a boy who had been deserted by his natural parents but endears him as his own is called ‘apaviddha putra’. As the husband approves of the son of an unmarried woman and eventually marries her is designated as ‘kanina’. As a person concerned gets involved with a pregnant bride deserted by another man and agrees to marry her as per traditions then the son after delivery is born, then that boy is called ‘sahodha’. As both the parents decide to purchase a boy with a view to own him, the boy is called a ‘kritaka’. As a woman deserted by her husband and she and a man agree to marry then the son of their union is known as ‘pournabhava’. In case a virgin once married but deserted by a new husband is indeed eligible for wedding again even as the nuptial ceremony is over, says Manu. If a boy’s parents disown him, then he gives himself to a person as self given is called ‘syayamdutta’. A son of a Brahmana who is guilty of union the woman of low caste out of lust is called a ‘parashava’ or a living corpse’. But a servant or servant woman as approved by their master to give a share to their son, then the law would approve of the arrangement as that is the decency of tradition. All the aforementioned sons are considered as eligible not to interfere with the funeral ceremonies. Indeed, all the sons concerned hapeen to be the legitimate ones and Manu confirms that if among brothers sprang from the same father then among the sahodara brothers would beget a son, he should be honoured with punar vivaha and the adjoining facilities but not the sons begotten by strangers. If among the wives of one husband to have son, Manu also prescribes that if one woman among many wives begets a male then she is stated to be a ‘putramaaharet, tatra yad rikthaajaatam syaat tat tasmin pratipaadayet/ or Brahmana’s property be never disturbed even by the King as this is the
shasasra principle. But all the properties of other castes might be tampered with if need be. On the other hand, to those brahmans who have no sons, requests be made to co brahmans of ‘samana gotras’ for a son to whom alms be given in sufficient sums to support the son. In case there be a woman receives a complaints from two of her sons from two different fathers, obviously the mother would favour that father who bequeathed the rightful share of her property. On the death of the woman, the ‘maatru dhana’ be shared by her sons and daughters equally. Even the daughters of the said daughter be given share of such matrenal property, with special preference to unmarried daughters. The definition of ‘stree dhana’ refers to what her father, brothers, and her mother had given. After her wedding, whatever her husband would have given from time to time out of affection is also a part of stree dhana. Of the five kinds of weddings, viz. Brahmika, Daivika, Arsha, Gandharva and Prajapatyaa, stree dhana would get collected by all except in the case of Asura vivaha which would have gone to her parents, presumably on the proviso of the bride might not beget a son to protect. Indeed no woman should the properties of families in general with or often without her husband’s permission. The ornaments which were worn in her husband’s life time are normally bequeathed are seldom divided and those who do so are thieves and outcasts; such jewellery be better donated to the needy such as eunuchs, born dumb and deaf, lame, insane and such of the helpless. Sarveshaamapi tu nyaayam daatum shaktayaa maneeshinaa, grasaaacchaavanamaptyantam patitoh - laadadadbhavet/ Any person is is aware of this practical justice of donating the belonging of the well to do to the needy as per one’s own capatity shall certainly escape the eventualty of turning into an outcast in his father births; he would be blessed by eunuchs and these beneficiaries of the charity to marry well and have good progeny subsequently. A part of the endowment bequeathed in favour of the elder brother is due indeed to improve the higher learning of the younger brother too. Of course, if the money and assets of the elder brother on account of his own labour is far more than what is bequeathed then the context would be entirely different. In case the dead father had commitments of the past, it is the duty of sons, especially the eldest, to discharge the liabilities; similarly past debts of the late father ought to be cleared well before the partition plans be put in force. Thus the balance sheet of the commitments made and the remaining income and asset value before the asset position is finalised. Any fraud of the brothers, especially the eldest brother is punishabe by the law of the land. In the event of retaining a joint family, the account of income and expenses of the family be worked out transparently. In case one of the brothers dies, then the share goes to his immediate heirs. If the eldest brother proves to be suspect of avarice, then the younger brothers might declare him to be worthy of his status and be eligible for the king’s warning or punishment. If one of the brothers takes to resorting to bad and anti social habits, then the other brothers might appoint one of them either to take away his share of the property or nominate one of his own family members or even annex his share among the other brothers. In the event of the sons exerting to enhance the joint property then if the father plays no role in the effort, then the latter would have to lose his choice of partitioning the original property and a pro reta division among the brothers becomes admissible. However if the father himself raises a loan and any of the brothers join the venture then to that extent their shares would be defined accordingly. In case one of the brothers dies without a heir then the mother becomes responsible to that property and in case the mother too dies then the paternal grandmother would assume that property. It is expected that once the loans and assets of the family are duly accounted for, then the partition of the entire family be done the division be done duly. Now about gambling: this indeed is the bane and root cause of the destruction of Kings and Princes.

202-336) Dyutam samaahvayam chaiva raajaa raashtraatnivaarayet, raajaantakaraanaavetau dvau doshau prithiveekshitaam/ Prakaashametat taaskaryam yad devanasamaahvayau, tayornityam
prateeghaate nriptaryatnavaan bhavet/ Apraanibhiryat kriyate tatloke dyutamuchyate, praanibhih kriyate yastu sa vijneyah samaahvayah/ Dyutam samaahvayam chaiva yah kuryaat kaaryayta va, taan sarvaan ghatayed raajaa shudraaanschha dvijalinginah/ Kitavaankusheelayaankruraa paaskanda sthaanschha maanaanaa, vikarmasthaa shaunidikaananchcha kshipram nirvasayet puraat/ Ete raashitre vartamaanaa raajaa prachhannatakarrah, vikarmakriyayaa nityam baadhante bhadrikaah praajaah/ Dyutamet puraa kalpe drish tam vairakaram mahat, tasmaad dyuutam na seveta haasyaarathamapi buddhimaan/ Prachhannam va prakaashaam vaan tannisheveta yo narah, tasya dandaavikalpah syaad yatheshthas nripatetsthathaa/ Kshatravid shudrayonistu dandam daatumasha knuvan,aanrinyam karmanaa gachhed vipro dadyaatshanaih shanaaih/ Streebaalonnmatvirdhhaanaam daridraanaam cha roginamaa, shiphaavidalaraajvaaidvirdhadhyam prapatirddamam/ Ye niyuktaastu kaaryeshu hanyuh kaaryaaani kaaryinaam,dhanaushmanaa pachyamaananstaannihsvaan kaaryayennipah/ Kuashaasanakartreensha prakriteenaam cha dushhakaan, streebaalabrahaamaanghaanaanchcha hanyadaa dhishe sevinastathaa/Teeritam chaanushishtham cha yatra kya chana yad bhavet, kriyam tad dharmato vidyaanna tad bhuyo nivartayet/ Amaatyaa praagvivaako vaa yat kuryah kaaryamanathaa, tat swayam nripaath kuryaat taan sahasram cha dandayet/ Braahmaanaa cha suraapashchaa steyee cha gurulapagah, ete sarve prihatg jneyaa mahaapaa takatino naraah/ Chaturmaanaam chaisteshaam prayaashchittamakurvataam, shaareeram dhana samyuktam dandam dharmyaa prakalpalyat, gurutalpe bhagah kaaryah suraapane suraadhvajah, stey cha shvapadam kaaryaamaah reyamah deeyamaan pamaanaa/ Asambhohya hyasa.nyaaiyaa asampaathyyaa viivahinah, chareyuh prithivee deenaah sarvadharmabahishkritaah/ Inaatisambandhibhistve te tyaktavyaaah kriyalakhanaah, nirdayaa nirnmaskaarastan manorunushaaanaam/ Praayashchittam tu kurvaanaah sarvarvannaa yathoditam, naamkyaan raajajaa lalatee syurdaapyaastuttamasahhasam/Aghasa braahmanasyaiva kaaryo madhyamaasahhasah, viivasyo vaa bhaved raashtreah sadrayah sapari chhadaah/ Itare kriyavantaastu paapaaneeteyannahaaamatah, sarvasvahaaramarhanti kaamataastu pravaasanaam/ Naadadeeta nriiyaa saathdharmaahaa paataakino dhanaam, aaddaanaastu tatloobhat tena dowshena lipyyate/ Apsu praveshyam taam dandam varunaayopapadaayet, shrutavittopapane vaa braahmanee pratipadaayet/ Isho dandasya varuno raajnaam danadharo hi saah, Ishah sarvasyaa jagato braahmano vedaparaagarah/ Yatra varjayatma paapakirdbyhoo dhanaagamaan, tatra kaalema jaayante maanaavaa deerghajeevininah/ Vishpadyante cha sasyaani yathoopaan viishaam prithak, baalasaancha na prameeyantiy vikritam cha na jaayate/ Braahmanaan baadhamaanan tu kaamaadavaranvannamaaj, hanyaaitleeitraa vadhopaayairudvejana karaarinipah/ Yaavaaanavadhyyasa vadhe taavaan vadhyasa mokshane, adharme nripaterdrishto dharmastu viniaychchataah/ Uditoyam vitarasho mitho viivadaamaanayastu, ashtaadashhusu maagreshu vyayyavaarasya nirnayah/ Evam dharmyaani kaaryaaani samyak kurvam mehepatih, deshaanlabdhhaanlipseta labdhaamnshcha paripaalayet/ Samyagnishtdeshashstu kritaagurschcha shaasaatrah, kantakoddharane nityamaatsiththet yataumuttamaan/ Rakshanaad aaryavrattaanaamkantakaaanaam cha shoohdhaanat, narendraastridivam yaanti prajaapalaanatatparaah/ Aashaanastaskaraan yastu balim griijnataa paarthivah, tasya prakshhubyate raashthram svargaachchha pariheeyate / Nirbhayham tu bhaved yasaas raashtrem baahubalashirnata, tasya tad vardhate nityam sikhyaamaana iva druumaah/ Dvividhaananstaskaraan vidyaant paradravyaapaharaakaan, prakaashaan shchaaaprankashshanca chaaraachakshurmaheepathih/ Prakaashtavanchakaasteeshaa naanaapanyopan jeevininah, prachhannavanchakaaste ete stenataavikaaadayah/ Utkochakaashchho padhikaa vanchakaah kitavaaastathaa, mangalaadeshavrritaaschaa bhadraaaschakshikaah saha/Asamyakkarinashchaiva mahaamtrishchikitsakaah, shilpopachaarayuktaschaa nipunah panyayoshitah/ e Evamaadeen vijaaneeyaat prakaashaan lokakantakaan, nigudhacharina shchanya aananaaryaaanayaalingeiningah/ Taan viditvaa suchitair gudhaist karmaakaaribhih, chaaraishchaa anekasansthaanah protsaadya vasha
maanayet/ Teshaaṃ dōśhaanabhikhyaapya sva sve kārmanti tattvataḥ, kurveeta shaṣaṇaṃ raajaa saṃyaḥ saaraaapaaraadhadhaḥ/ Na hi dandaadrite shahyāḥ kartum paapaaviṇigrahaḥ, stenaanaṃ paapa buddheenaam nibhritam charataaṃ kṣhitau/ Sahaaḍrapaapaapaaupa sahaaḷaaveshamadyaana na vikrayaaḥ, chattushpthaahshchaitiya vrikṣaḥ samaaajaḥ prekshanaani cha/ Jeernodyaaananyaaranyaaani kaarukaa veshanaani cha, shunyaani chaapyaagraaani vanaanyupavapaani cha/ Evandaadhanaaksiṇi dheaan gulnāḥ sthavaarajangaamaḥ, taskaraapratisheitdharaartham chaaraaśchaapyanuchaaarayet/ Tatasaḥaayair anuగatairmaaakaarmapraapvedibhiḥ, vidyaatudsaayacchaaiva nipuṇiḥ purvataksarkaiḥ/ Bhakṣhya bhooṣya padesaḥshishaṃ braaḥmanaanaamaḥ cha darshanaaiḥ, shauryakaamaapadeshaishaścha kuryusteshaaṃ samaagamaṃ/ Ye tatra nooṣarpayeurmulaanirhiitaaschaṣya, taan prasaḥhya niropaḥ hanyaat samiṭra jnatibhaandaḥaa/ Na hodhena vinā cha armaṃ ghaṭayed dharaṃko niropaḥ, sahodhaṃ sopakaaraṇam ghaaṭayedāvichaaarayen/ Graamaṃvapi cha ye ke chichchauaraanaam bhaktaaḍaaṇyaakah, bhaaṇdāṃ vakaasḥaadhaaṃṣhaaiṣya saraaaantaanaapi ghaaṭayet/ Raaḍhreshu rakshaadhiṅkriyaan saamantaaṃshchaiva choditaan, abhyaaghaaṭeṣu madhyaṣthaṃ shiṣhyaacchaauraaṇiṇi drutaṃ/ Yashchaaapi dharmasaamaaatprachyuṭo dharmajeεevanah, dandaṇeva tapamypoṣhet svakaad dharmaad hi vichyuṭaṃ/ Graamaṃghaṭe hitaaabhange paṭhi mosaabhidarshāne, shaktito naabhiduhaaṃṭo niṛvaasyaḥ saaṛapiḥḥaadaḥaa/ Raajaaṃ koṣhaapaaṭhrnteṛṣeṣccha pratiṣkuleṣṭu cha sḥhiitaaṃ, ghaṭayed vivaḍhairaṃdaaśaaraṇaṃ chaopajaa pakaaṃ/ Sandhim chaṭṭiivaa ty ā chaurchyaṃ raَاṭrāu kuryanti taskaraaḥ, teshaaṃ chaṭṭiivaa niropaḥ hastau teekshne shule niṃśheyet/ Angulvgraangriṇhiṭhaadhasya chedayet prathame grāhe, dvitiye ṣhaṭchaaraṃnaṃ triteye vadhamarhati/ Agnidāṃ bhaktaaḍaaṃṣhaṣchaiva tathaa shastraauvakaashadaṃ, sanndhiḥtraṃṣhaṣcāḥ moshhaṣyāḥ hanyaaḥhaaṃvaiṃniveshvaraaḥ/ Tadaaṃghadakaaṃ hanyaaḍaṃ ṣc hsyadhvadhaṃvaa, yaa vaapi pratisanskuṛyaad daaṃpaaṣtuttamaaḥhaaṃ/ Koshthaagaaraayaḍhaagaaaraegendhaaṭaṭaṭhaaṭe ṣhraṭaṭaṭe, haṣṭyaṣhvaaraṭhaḥharteṃṣccha hanyaaḍevaavicaḥaaḍayen/ Yastu purvaṃvivṛṣṭhāṣṭya tadaaṃgaṣṭhaadkaṃ haret, Aaṃgaṃ vaa apyaapaṃ bhinyaat sa daaṃpaaḥ purvaasaaḥasam/ Samutsriṛjeḍ raajjaṃgraarge ṣvastvamedhyaṃmaaṇaṃpaḍi, sa dvaa kraaraśhaaḥpanau ddayaadmaḥdyaaṃ chaasḥu shodḥayet/ Aapaḍgaṭoṭha vaa vṛiḍḍhāa garbhīnī bāla eva vaa, parībhaₕhendasye ṣaṭchi ṣhaḍhyaṃiti ṣhiṃtiḥ/ Chikiṣṭakaṇa naṃ sarveshaṃ mithyaapraĉharaṭaṃ ṣaṭbaṃ, aamaunueshu praṭhamaṃ maunueshu tu madyaṃḥaḥ/ Sankramadhvaja yasṛntaṃ praṭimaanaṃ bhṛtaḥ, praṭikṛyaacchāḥ taḥ sarvaṃ pancha ṣāḍyātačhataāṇi cha/ Aduṣhṭaanaaṃ ṣāvyaanaaṇaṃ duṣhane bhedaṃ tathāḥ, maneeṇaaṃapavedhe cha dandaḥ prathamaṃṣaahasah/ Sanairiḥ viṃṣaṃmaṃ yastiṃ chared vai muulyatoṭi vā, samapnaṃyaad daṃmaṃ purvaṃ naro madyaṃnemaṃ vaa/ Bandhaanaṇi cha sarvaanee raṇa maarqe niṃśhyet, duḥkhiṭṭaṃ yatṛa ḍrīṣṭyeṛaṃ viṃktṛitaḥ paapakaṣaṇiṃ/ Praaṃkṣaraṣṭya cha bhettiṛaṃ pariḥkhaanaṃ cha puraṛakaṃ, dvaaṛaṇaanaaṃ chaiva bhaktadaṃ ṣaṃkṣηvamaṃ pravatasyet/ Abhṛchaaṃṣeṣu sarvehu kṣarvyti dvιṣhato daṃmaḥ, mulakarmni chaanaaṭe kṛityasaṃ viviḥaṣṣu cha/ Abeejaṃvkrkeyee chaiva beejottkrṣitaḥ tathaiva cha, maryaaḍaḥbhaḍakashaśc āḥvivitraṃ praṃpyūyaad vadhaṃ/ Sarvakaṃṭaka paapiṣṭhaṃ hemakaaraṃ tu paarṭhivaaḥ, pravartamaanaṃmaṇyaaye chedayetlavaṣhabh kṣhuraiaḥ, taa dṛavya apaḥhaaren śastraṇaamaṇasadhasya cha, kaaḷamaaḍaaḍaṛaḥ kāraṃḥ cha raajaa daṃmaṃ prakalpaṃṛṣṭ/ Svaṃyaamaṭṭaṃ puraṃ raasṛstraṃ koshadhaṇaṃ suḥrīt tathaḥ, saṃta praṛktiyao hyetaḥ saṭtaṃγaṃ raajyaṃucchhyate/ Saṭṭaṇaaṃ prakritoṇaṃ tu raajyaṃsaṣṣaṃ yathaaḥkramam, purvaṃ purvaṃ gruṭṭaṃṛṣṭaṃ jaaneeṃyaad vyasaṃnaṃ mahat/ Saṭṭaṇgaṃśaaīha raajyaṃḥ viṭṭhaaḍḥhasya tridāṇ - ḍavaṭ, anyonyagunavaiśeṣhayaatnaṃ kim chidattīṛiḥcyate/ Teshu teshu tu kṛityeṣu tat taḍdangam viṃṣhyate, yena yat saadhyaṭe kāraṃṭaṃ taḥ tasminshreṣṭhaṃṣchhyate/ Chaarenotsaḥṣỹaḥyojaṃ kṛityaiva cha karmanaaṃ, svaṣṭhaṭaṃ praraṣṭhaṭkhaṃ cha nityaṃ viṃḍyaamaṅheepatih/ Peedanaani cha sarvaṃḥ vyasaṃnaṃ tathaiva cha, arabhetaa tataa kāraṃḥ sāṃcīntyā gurilegahvaṃ/ Arabhetaiva
नन्दश्रेयसः पराः/ शुचिरुत।

विप्रानां च द्रव्यव्रिड्धावतिश्च बाहुश्च विविधाः न्रलाब्धालाब्धम् चा पन्यात।

तथा ब्रह्मान्दे स्रास्त्रम कामाहिंद्रवरतम् करण्/ आश्टां मासासन यथाः अदित्यस्तोयम्

हरति राष्ट्रियां/ तथा हारेत् करम् राष्ट्राधिनष्ठाभ्यांमकारवरतम् हि तत्र।

प्रविष्या वसर्वभुतानि यथाचारतरि मारुताः/ तथा चाराविष्णुव्याप्तं सर्वम्।

वत्स्यास्त यथाः पाश्चार्यबध्द्वारा एवविभिद्रिश्यत्, तथा पापाण्निग्रीण्येयायस्त सर्वम्।

वरुणेन यथाः पाश्चार्यबध्द्वारा एवविभिद्रिश्यत्, तथा पापाण्निग्रीण्येयायस्त सर्वम्।

परिपुर्णम्। तथा अवलोक्तम्।
(Both gambling and betting are as heinous as burglary and the tendency is mainly prevalent as among Kings and Princes who do invariably get caught leading to the loss of Kingships and Princedoms. Stakes are utilised for gambling -dyuta-on properties and even kingdoms while betting-samaahvaya-on animals as in horse races. Indeed let not Kings and Princes be victims of neither. Normally, dwijas recognise the low class persons by their own distinctive marks. The immoral persons like gamblers, of brutality, atheists, practitioners of black magic, dealers of spurious drinks, and drunkards be banned from the society from to time as they tend to harass normal and law abiding citizens, especially the gamblers; persons of normality and composure even for fun and amusement. Those who run the dens of such vices that are basically harmful to common citizens be banned by constant efforts. All the castes be they kshatriyas or business or low class be induced even by employment-not the Brahmanas though and maintain regular squads and organise to weed out such anti social elements. Even women, children, poor, and sick be not spared for appropriate punishments even by whipping, caning, or by ropes. Practioners of evil practices, if well to do, be even punished of fat fines from their properties or earnings. Even defiers of the royal orders if infringed even in high official positions of corruption, killers of men, women, infants or Brahmanas be accorded capital punishment. Once the legalities are over on the production of witnesses, the offences are punishable by heavy fines failing with long and rigorous imprisonments; attacks and killings of brahmanas, heavy drunkards, robberies and thefts, spoiling of women’s chatacters especially of own Guru’s wife as listed among ‘mahaa patakas’. Brahmahaa cha suraapashcha steyee cha gurutalpagah, ete sarve prithag jneyaa mahaa paatakino naraah/ Chaturnaamapi chatreshaam praayashchittamakurvataam, shaareeram dhana samyuktam dandan dharmyaa prakalpayet, gurutalpe bhagah kaaryah suraapane suraadhvajah, steyee cha shvapadam kaaryam brahmahanyashiraah pumaan/attacks and killings of brahmanas, heavy drunkards, robberies and thefts, spoiling of women’s chatacters especially of own Guru’s wife as listed among ‘mahaa patakas’. Even with or without ‘paraydashittas’ or the prescribed atonements, the King should punish mortally the culprits as per dharma in respect of these outstanding sins. For guru patni’s vyabhichara, the forehead of the culprit be burnt; in the case of excessive drinking a design of a jar, for thefts and robberies the design of dog, and for brahma hatya the head be sliced; in all the cases in which the mark of forehead by proscribed from Society congregations and meal, from all yajina karyas, vivahas, and even simple exchages of greetings; such persons might even derseve capital punishment and be exposed even while wandering. In case Brahmans are involved in such cases of imprinting marks on forehead; even their parents and close relatives might discard and boycott from their houses.In fact their properties be confiscated and if they refuse by force, they get capital punishment. A king of virtue would not accept the property of such sinners but might offer in yagina karyas invoking Varuna Deva as the latter is the best judge and the remaining by way of charity to vidwans of high learning; indeed Isho dandasya varuno raajnaam danadharo hi sah, Ishah sarvasya jagato braahmiano vedapaaragah/ Yatra varjayate raajaa paapakridbhyo dhanaagamam, tatra kaalena jaayante maanavaa deerghajeevinah/The appropriate devata to accord punishments to ‘Mahapatakis’ is Lord Varuna who mastered all Vedas and their substance fully and holds the scepter of all kinds of punishments; may an ideal king declining the properties of such mean and terrible sins be blessed with glory and long life. Whenever a property of such extreme sinners is not accepted by the kings, then as the crops are sown so that their progeny is affected by physical incongruities and may not live for long. More so when a brahmana is affected my the misdemeanor of a low class person then corporal punishments are inescapable and such punishments, though might terrorise but are just and fair. Thus the description of gambling, bets, and intoxication of sins perpetrated are described as above in detail. Now, the duties of a King in rendering justice and protecting the innocent are detailed in getting rid
of thorns in a dharmic society enabling them to peaceful existence and swarga sukha to the kings. Contrarily, neither the subjects have peaceful lives nor the king the heavenly contentment. A kingdom under strict and just governance would flourish like a well watered plant always. The king needs to generate and maintain a string of spies to bring to light any discrepancies and aberrations in the system, what with concealed incomes, exposing the fraudulent, and cases of robberies, thefts, bribes, gamblers, hypocrites, swindlers, artful knaves, make-believe experts, women of questionable character, and professional cheats and do justice for the errants and publicly honour the widwans and men of sterling character alike. There must be regular checks and balances besides raids of questionable places like public and private assemblies, cross roads, dilapidated ruins, old gardens and forest areas where all illegal activities are suspected by orderly soldiers and spy chains and uproot the criminals to book, ranging from petty crimes to well planned and even audacious plans involving encounters of mortal risks of life and heroic ventures and destroy the centers and epicenters of wanton villainy. The strings of illegal centers include friends, relatives, and paid agents of collaboration be demolished uproot. Once a King gets an evidential proof of stolen goods and the burglary implements then he would be free to even a death sentence of the group of robbers to even killing them. The punishment be enforced forthwith despite the intervention of his vassals and deputies. No relief should be recommended to the just king once he takes a decision, which indeed be taken with great presence of mind and cool heart. As the destruction of public amenities like public utilities like water flows, drinking water pipes, market places, road crossings, renowned trees, temples, and entertainment centers are damaged, even by popular public uprisings, the king has to resort to extreme steps by strengthening his law and order machinery. King’s treasury if attacked or even tampered with, or disobedience of his instructions, or who seeks to anti-king’s campaign among enemy’s comrades should be punished with various shades of medium punishment. Prison breaking, or tampering them be immediately banned entry into the kingdom and banished. On the first conviction of pocket cutting two fingers are cut off and breaking into houses at nights as the secondary offence a hand and a foot be amputated and the tertiary crime invites death. Petty thefts of food, clothing, material and money be given the punishment of stealing be enforced. Threatening the diseased, children, elders, carrying woman deserves capital punishment. Fake physicians and incompetent be punished suitably and treatment of domestic animals demands double trouble. Even expert physicians might treat patients some times in wrong ways then they are warned and return the payments besides paying penalties. Damaging water dams and tanks is considered a heinous crime attracting capital punishment. Breaking into public store house especially of food grains, temples, and thefts of elephants, horses and chariots be also killed with no mercy. If the flow of lake water into private grain fields is obstructed then again is considered as a ‘pratham saahas’ or a prime crime. Any open ‘bajaars or melas’ obstructing normal traffic the group responsible be punished suitably and such melas be abandoned instantly to be destroyed. If rubbish or debris is thrown either on roads or public places, suitable fines be imposed, however if the task is committed by an old person or a pregnant woman or a child then they be warned and take away the rubbish instantly. If a person seeks to harm another person even by killing him but not murdering him the suspicion and the motivation itself is harmful and demands heavy fines. Adulteration of food items and breaking precious stones in inefficient manner are stated to invite ‘prathama saashasa’ or prime blunders while weighing misleadingly or charging prices more that the normal market prices is of secondary blunder. King is required to build more and more of rest houses to disabled, helpless and errant poor as former criminals for reformation. Practice of sorcery and black magic are equal pests of any orderly society be nipped in the bud and once detected be fined heavily. Obnoxious goldsmiths resorting to fraudulent means be cut to pieces with razors. A king, mantri, capital of the
kingdom, treasury, danda or a soldiery and a learned advisor are the seven essential constituents of an orderly society and kingship; indeed mishandling any one of these is the way to idealism and improper proportions of any one these would lead to destruction of the kingdom. Of kaama and krodha, the King should weigh the alternatives and then launch his operations; in case of repeated failures, he should exert much; after all a King needs to appreciate the passing phases of ‘kaalamaana’ or time circuit like kali yuga is like the iron age, dwapara yuga is akin to brass age, treta yuga is silveren, and kritha yuga is golden! Thus he should emulate the examples of the energies of the Varuna, Yama, Vaayu and Indra or alternatively of Earth, Agni, Chandra and Sun. A sinner should remember Varuna with the quality of punishing the wicked, Yama like he controls all the Public or of friends and enemies alike, Vaayu Deva enters all the Beings like the Praana Vaayu the vital force penetrating his spies, Surya draws water like taxes, and Indra showers benefits to the Public like excellent and timely rains! Each of his citizens is supported by the King patiently and equally like Earth, criminals are subdued by Agni Deva who is bright yet tortuous, cool and magnanimous like Chandra Deva, and like Varuna Deva punishing the criminals. This indeed the manner in which a king rules his kingdom by ensuring justice to all with equanimity by supporting the commoners and punishing the wrong doers. Yet indeed he should be careful never to annoy much less harm Brahmanas of virtue, lest the justified anguish of them would destroy him and his entire kingdom. Who could indeed escape distress by anguishing learned vidwans like Agni consumes one and all, Samudras make their waters undrinkable and waning Chandra deva to increase his size! Who could control Devas keep up their respective positions excepting the power and energy of Vedas, carry forth the medium of oblations through Agni which is used to burn dead bodies and sacrifices alike. The role of Brahmanas is to carry out the detestable tasks at crematoria and carry homa karyas to Devas as well! Even if Kshatriyas behave imperviously to Brahmanas, the latter are well organised to control them and after all Kshatriyas are born of the latter’s goodwill and blessings like iron from stones just as Agni is created and sourced from water. Indeed both share each others pros perity and fame alike as they both share responsibility and fame alike. This is equally applicable to Vaishyas and the low class too; once the former reaps the benefit of the latter’s hardwork. Once the Lord of the Universe created cattle, he entrusted the responsibility of the latter and of brahmanas and to the King as well; similarly of gold and precious stones too besides cloth, perfumes and condiments and various other marketable merchandise; the fourth class is an expert of all types of trade and services too being fully aware of the nuances of marketing and servicing too. Thus the all purpose service provider, yet simple, honest, and least offensive low class citizens are at once studious, honest, and dependable is a cut by himself with modesty, and most reliable at times of eventualities for times of joy and distress alike!

Chapter Ten:

(1-131) Adheeyeeranstrayo varnaah svakarmastaa dvijayath prabruthyaad braahhma -stveshaam netaraaviti nishchhayah/ Sarveshaam braahманo vidyaya vrittuppyaayaam yathaavidhi, prabru -yaaditarebhyaasha chaayam chaiva tathaa bhavet/Vaisheshaat prakritishaarthhyaaniyamasya cha dhaaranaat, sanskaarasya visheshhaachcha varnaaamaa braahmanah prabhuh/ Braahmanyad kshatriyo vaishyastrayavarna dvijayathah, chaatwrthah ekajaaatistu shudro naasti tu punchnamah/ Sarvavarneshu tulyaasu patneesshvakshatyonishu, aanulomyena sambhutaa jaatyaar jneyaata eva te/ Streeeeshvananta rajaataasu dvijairuptapadiitaan sutaan, sadrishaarve taanaahurmaatridoghavarchitaan/ Anantaraasau jaataanaam vidhiresha sansaatanaah, dyekaantaraasau jaataanaam dharmyam vidyaadimam vidhim/ Braahmanaad vaishyakanyaaamambahshtho naama jaatate, nishaaddah shudrakanyaayaam yah paarrashava uchyaate/ Kshatriyaatshudrakanyaayaam kuraacharaavrihaaravaan, kshathtrashudra vapur
janturugro naama prajaayate/ Viprasya trishu varneshu nripatervarnayordvayoh, vaishyasya varne chaikasmin shadetapasadaah smritah/ Kshatriyaad viprakanyayaam suto bhavati jaatitah, vaishyaan maagadhavaidhehuu raajvipraanganasasutau/ Shudraadavayogavah kshattaa chadaalashchaadhamo nrinam, vaishyaraajanyavipraasu jaayante varnasankaraah/ Ekaantare tvaanulomyaadambhythograya yathaa smritau, kshattrivaidehakau tadvat praatilomyapit Janman/ Putraa yenantarastreejaaah krame - noktaah dvijamanamaah, taanantararnaamastu maatriidoshaat prachakshate/ Brahmaanaadugra kanyaayamaavruto nnma jaayate, aabherombashthakanyayaamaayogavayaam tu dhigvaaah, aayogaya shcha kshattaa cha chandlashchaadhamo nrinam, praatilomyena jaayante shudraadapasadastaasrayah/ Vaishyaan maagadhavaidhehuu kshatriyaat suta eva tu,prateepamete jaayante pare,apyaapasadaastrayah, Jaato nishadaatshudraayAaam jaatayaa bhavati pukkasah, shudraaj jaato nishaadyaantu sa vai kukkutakah smriatah/ Kshatturjaataastathagraayaam shvapaaka iti keertvate, vaidehakena tvambashtha yaamut -panno venna uchyaate/ Dvijaatuah savarnaasau janayantyavartaanastu yaan, taam saavitree parihbrash -taan vraayatani vinirdhshet/ Vraatyate tu jaayate vipraat paaapatmaa bhurjakantakah, Avantya vaatadhaanau cha pushpadhaa shaikha eva cha/ Jhallo mallashchaa rajyaad vraatyaatni - chhivireva cha, natashchaa karamnashchaaiva khaso dravidaa eva cha/ Vaishyaat tu jaayate vraatyaat sudhanvaachaarya eva cha, kaarushaah vijnamaah cha maitraah saatvata eva cha/ Vyabhichaarena varnaanaam aveyaah vedanena cha, svakarmananaam cha tyagena jaayante varnasankaraah/ Sankeernayonayo ye tu pratilomaanulomaajah, anonyavatshakataashchaa chaan pravakshhyaah - myasheshataah/ Suto vaidehaa kashchaiva channdalaashchaa naraadhamah, maagadhah tathaayogavaa eva cha kshatrijaataishchaa/ Ete shat sadrishaan varnaanjanayanti svayonishu, maatrijaatayaam prasuyante pravaaasaau cha yoniishu/ Yathaa trayanaamaavarnaamaan dmayoartaatmaasya jaayate, aamantaryaat svayonyaanaam tu tathaa baahyeshvika kramaat/ Te chaapi baahyaan sabahunstatopyadhikadushitaan, parasparasya daareshuu janayanti vigarahitaan/ Yathaa naa shuddro brahmaanaan baahyaam jantum prasuyate, tathaa baahyataram baahyachaatuvartuvnaye prasuyate/ Pratikulam varthamaanaa baahyaa baahyataran punah, heenaa heenaan prasuyate varnaan panchadashaiva tu/ Prasaadhanaa padaaajnamadaaasam daasaajevanam, sairindham vaaguravruttinh sute dasyurayogave/ Maitreyakam tu vaideho maadhhuku samprasuyate, nriprasham yatajyasam yo ghantaataadorunyeodeye/ Nishaado maargavam sute daasam naukarma jeexivinam, kaiwartaani yapraahauraaryaavarta nivaasinaah/ Mritavaasrhabhritisvaaareeshu garhita annaashaanaasaah cha, bhavantaayogaveeshevte jaatitheenaah prithak trayaah/ Kaaraavaro nishadaat tu charmakaaraa prasuyate, vaidehikaaandhrameadu bahirgramapratishrayaaau/ Chandaalaat paandu sopakastvaa saaraa vyavahaaavaan, aahnindho nishaaedena vaihyaeemaa jaayate/ Chandaalena tu sopakko mulavyasanaavruttimaaan, pukkasyaam jayate paapah sadaa saajnagarhitaah/ Nishaaddastree tu chandaalaat putramantyaavasaayinam, shmashaanaagocharam sute baahyaamapi garhitam/ Sankare jaatayavstveah pitrimaatipradarshitaah, prachhanmaah vaa prakaashhah vaa veditavyaaah svakarma bhiih/ Svajataajenaantarajah shat suta dvijadharminah, shudraanaam tu sadharmaanah sarvepadhvan sajaaj smritahah/ Tapobeejaaprabhaavaastu te gachhanti yute yute, utkarsham chaapakarsham cha manushyeshvihaa jannataah/ Shanakaaistri kriyaalopaadimaah kshatrijaatijataah, prishalatvam gataaauke brahmaanaadharshanaah cha/ Paundraakashchaadradavidaah kaambojaa yavanaah shakaah, paaradaahuu pahlavaashcheenah kiraataah daaraadaah khashaah/ Mukhabahaumontpadjaanaam yaa loke jaatayo bahiii, mlechchavaahashaachaa yavaachaa sarve te dasyavah smritahah/ Ye dvijaanaamapasadaa yee chaapadhvaansaajaaah smritahah, te ninditair vartayeyaur dvinaaneva karmaabhihi/ Sutaanaam ashva saaraathyanambashthaanaam chikitsanam, vaidehakaaanaam streekaaaryam maagadhaanaam vanik pathah/ Matsyaaghaato nishaadaanaam tvashtistvaayogavasya cha, medaandhre vuchunhumadgunaa aaranyakapushhimsanam/
Kshattriyugrapukkasanaanam tu bilaukovadhabhandhanam, dhigvanaanaam charmakaaryam venaanaam bhaandavaadananam/ Chaityadrusmashashanaasheu shaileshupavaneshu cha, vasyurete vijnnaataa vartayantah svakarmabhiphi/ Chandaalashvapachaanaanam tu bahirgraamaat pratishrayah, apapaatra - ashcha kartavyaa dhanameshaam shvagaradbham/ Vaasaansmi mritchaitlaani bhinnabhandeshu bhojanam, kaarasnaayasamalaankaaraah parivrjayaa cha nityashah/ Na taah samayam -avichhet purusho dharmanmaachaaran, vyavaharo mithasteshaaam vivaahah sadrishah saha/ Anname -shaam paraadheenam devyam syaad bhinnabhaajane, raatrau na vichhayaste graaemesha nagareshu cha/ Divaa chareuyya kaaryaartham chihnitaa raajajashaasanaih,abaandham shvam chaiva nirharyeuriti sthitih/ Vadhaanashcha hanyuh satatam yathaashaasatraam nriapaajayaa,vyadhavaadaasaii grihneeyuyh shayaashaachaabharanaani cha/ Varnaapetamavijnaatam naraha kalushhayoniijam, aaryarupamivaanryam karmabhiphi svairvibhaavayet/ Anaaryataa nishtharataa krurataa nishkiyaaamataa, purusham yyanjayan - teeha loke kalushhayonijam/ Pitryam vaa bhajate sheelam maaturvobhavameva vaa, na kathaaj chana duryonih prakritum svaaam nityachati/ Kule mukhyepi jaatasya yasya syaad yonisankarah, samshraya - tyeva tattheelam narolpamapi vaa bahu/ Yatra tvete paridhvanaj jaayante varnadushkaakah,raashtriikaih saha tad raashtah kshiiprameva vinashyati/ Brahmanaaartih gavaarthee vaa dehatyaagonupaksiritah, streebaalaalabhibypappattataa cha baahyaaanamaa siddhiikaaranam/ Ahimsaa satyamasteyam shaucham indriyaniyghra, etam saamaasikam dharman chaatutaryanyebraveen manuuh/Shudraayaaam braahmanaaaj jaataah shreyasaah chet prajayaye shudraayaaaam braahmanaaaj jatah shreyasaah chet prajayaye, ashreyaan shreyaseem jaatam gachhayataa saaptamaad yugaat/ Shudro braahmanataaameti braahmanashchaiti shudratam, kshatriyaaj jaatamevam tu vidyyaad vaishyaat tathaiva cha/ Anaaryaaayaaam samutpanno braahmanaaaj na yajnaad nhahaaj/ Brahmansyaamayaaan aaryaaj tu shreyastvam kvei ched bhavet/ Jaato naaryaamanaaryaayaaamaraaadaaryaah bhaved gunaih, jaatopyanaaryaayadaaryaayamaaarya iti nishchhayah/ Taavubhaavapya samshaavyaviti dhamro vyavasthitah, vaigunyaaj janmana purva uttarah pratiomatah/ Subeejaj chaam suksheet jaatam sampadayate yathaa, tathaaryaaj jaataa aaryaayaaam sarvam samskaranaarhati/ Beejaneke prashamsanti kshetramanye maneshinah, beejakshetre tathaivaanye tratayam tu vyavasthitih/ Akshetre beejamutkri -shamantaaraii vinashyati, abeejakamapi kshetram kevalam shhandilaam bhavet/ Yasmaad beeea praahbaavena tigryajaa rishhayobhavan, puujitaashcha prashastaaschha tasmaad beeejam prashaysate/ Anaaryamaaaryaakarmaanaamaaryam chaanamayaakarminam, sampradhaaarbaaveed dhahaataa na samau naasaamaaviti/ Braahmanaa brahmayonisthaaa ye svakarmayavasthitah, te samyagupajeeyeyuhyh shat karmamanii yathakramam/ Adhyaapanamadhyayanan yajanam yaajanan tathaaj, daanam pratigrahash chaiva shat karmaanyaagranjananani cha/ Shannaam tu karmanamaasya treeni karmani jeevika, yaajanaadhi -yapaane chaiva vishuddhaaccha pratigrahah/ Trayo dharmaa nivartante braahmanaat kshatriyaam prati, adhyaapanam yaajanan cha triteeyashcha pratigrahah/ Vaishya prati tathaivaite nivarteranniti sthitih, na taau prati hi tuan dharman manuruahaa prajapatitha/ Shastraastrabhrittvam ksatrasya vanipkashu - kishir vizish, aajeevanaartheh dharmastu daananadhyayanam yajiih/ Vedaabhyaaoso braahmanasya kshatriyaascha rajaksham, vaartaakarmaiva vaishyasya viishhtaani svakarmasau/ Ajeesanstu yathkha -tena braahmanah svena karmanaa, jeevet kshatriyadharmena sa hyasya pratyanantaruh/ Ubhaabhyaa/ mapyajeevanstu katham syaaditi ched bhavet, krishigorakshamasthaaya jeedey vaishyasya jeevikaam/ Vaishyavittayapi jeesanstu braahmanah kshatriyopiy vaa, himsaaaprayaaam paraadheenam krishim yatmena varjayet/ Krishim saadhuiti manyante saa vriitti sadvigarihitaah, bhumimbhumishayaaanschaiva hanti kaashthamayomukkhaah/ Idam tu vittivaikalyaat tyajato dharmanaipunam, vitpanyamaddhritod - dhaaram vikreyam vittavardhahanam/ Sarvaan rasaanaapoheta kritaanman cha tilaih saha, ashmano lavanam chaiva pashavo ye cha maanushaa/ Sarvam cha taantavam raktam shaanakshaumaavikaani
cha, api chet syurarakaanti phalamaule tathaushadheeh/ Apah shastraam visham maansam somam
gandhaanthscha sarvasvah, ksheeram kshauddram dadhi ghritam tailam madhu gudam kashaan/
Aaranyaanscha pashuun sarvaan danshrinashcha vayaansi cha, madhyam neelim cha laakshaam cha
sarvaanshchaikshaphaansatthaan/ Kaamamutpaadya krishyaam tu svayameva krisheevalah, vikreeneeta
tilaan shudraan dharmarthaamchiraasthitam/ Bhojanaabhyanjanaad daanaad yadayat kurute tilaih,
krimibhutaah shvavishtthayaam pitribhih saa maitajii/ Sadyah patati maansena laakshhayaa lavanena
cha, tryahena shudro bhavati braahmanah ksheeravikrayataa/ Nareshaa tu panyaanaam vikrayadiha
akamaatah, brahmaaah saptaraatreena vishyabaahvaam niyachhiti/ Rasaa rasairnimaatavyaavaa na teve
lavanam rasiha, kritaannam cha kritaannena tilaa dhaاياenaatsamaah/ Jeevedetena raajanyah
sarvenaayantvam gatah, na teva jaayaanseenem vrittimahimbhanyeta karhi cit/ Yo lobhaadbaham
jaatyaa jeevedutkrishta karmabhih, tan raajaa nirdhanam kritvaa kshiprameva pravaasayet/ Varam
svadharmo viguno na paaranyak svaunushhtithaah, paradharmena jeevan hi sadyah patati jaatitah/
Vaishyojeevaa svadharmena shudravrittyaaapi vartayet, anacharannakaaryaaani nivarteta cha
shaktimaan/ Ashknunvanstu shushrushaam shudrah kartum dvijanmanaaam, putradaaraatyayam praapto
jeevet kaarukakarmabhih/ Yaah karmabhih pracharitaah shushrushyante dvijaatayaa, taani kaaruka
karmaani shilpaani vvidihanaa cha/ Vaishyoavrittimaantiththam braahmanah sve pathi sthitah, avritti
karsitah seedannimam dharmam samaachaare/ Sarvatha pratigriheeyaad braahmanastvanyayam
gatah, pavitraam dushyateetad dharmaat nopapadyyate/ Naadhyaaapanaaad yaajaanaad vaa garhitaaad vaa
pratigrahat, dosho bhavati vipraanaam jvalanaambusamaa hi te/ Jeevitaatyayamaapanno yonnamatti
tatstatah, aakaashamiva pankena na sa paapena lipyate/ Ajeegartah sutam hantumupaasarpad
bubhukshithaah, na chaalipyataa paapena kshutprateekah shvajaaghaaee/ Kshudhaartashchautamaa
bhyaagad vishvamitihaftah shvajaaghaaneem, chandaanaalathaastaaadaadaya
dharmaadharmavichaksanah, praananaam pariraakshaartham vaaamaadevo na liptavaan/ Bharadvaajah
kshudhaartastu saputra vijane vane, bahveergaan pratijagraaha vridhostakshno mahaataapaah/
Kshudhaartashchaautamaa bhyaagad vishvamitrihitah shvajaaghaaneem, chandaanaalathaastaaadaadaya
dharmaadharmvichaksanah/ Pratigrahaad yaajaanaad. vaa tathaivaadhyapanadapi, pratigraha
pratyavaraa pretya viprasya garhithaah/ Yaajanaadhyaaapanee nityam kriyete sanskritaatmanaaam,
pratigrahaustu kriyate shudradaapyantyanmanaaah/ Japahomairapetyeno yaajaanaadhyayaapanai kritam,
pratigrahanimitmaat tu yaagena tapasaiva cha/ Shilaanchamapyaadadheeta viprojeevam yatatstatah,
pratigrahaat shilah shreyaanstotopyungnah prashasyyate/ Seedadbhii kupyamlchhadhbirddhatane vaa
prithiveepathitha, yaachyaa yaat snaatakair vipraariditsanstaayagamharati/ Akritam cha kritaata khetraad
gaurajaavikameeva cha, hiranyam dhaanyaammanam cha purvam purvamadoshavat/ Sapta vittaagaamaa
dharmyaa daayo laabhaah krayo jayah, prayoogah karmayogakshcha satpratigraha eva cha/ Vidyaan
shilpaam bhritih sevaa gorakshthi karmabhih, dhritirbhaiksham kuseedam cha dasha jeevanahevatavah/
Braahmanah kshatriyo vaapi vridhih naiva prayojayet, kaamam tu khalu dharmaaartham daayaat
papeeyaselpikaam/ Chaturthamaadadaaka dhanyaat kshatriyo bhaagaamaapi, prajaa raksham param shaktyaa
kilibhaahat pratimuchyate/ Svadharma vishyaadastva naahave yaat paraanmukhah, shastrena vaishyaan
rakshitaah dharmaamaaahaaaryad balim/ Dhanyaeshtam vishaan shulkaam karshaapnaa -
varaama, krmpakaraanaah shudro kshamastathaaah/ Shudraat vrittimaakaankan kshatram
aaradhayed yadi, dhaninam vaapyupaaraadhyaa vishya th shudro jijeevishe/ Svargaaarthaanubhayaartham
vaah viproaanaaaradhayet tu saa, jaatabraahmanashabadthvaa saa hyasya kritaraktityataaa/ Vipraveeavaa
shudrasya vishhtsam karma keertitayaa, yadatonyad hi kurute tad bhavatyasya nishphalami/ Prakalpyaa
prasyyaa tairvritthi svakutumbaaad yathaarhatatah, shaktiim chaavekshya daasaksya cha bhritiyaanaam cha
parigrham/ Uchhishhtmanam daatavyam yeeenaani vasanaani cha, pulaakaaschaiva dhanyaanaam
aam jeernaashchaiva parichhadaah/ Na shudre paatakam kim chinnah cha sanskaaramarhati, naasyaadhi
-kaaro dharmesti na dharmaat pratishedhanam/ Dharmaijnaah sataam, vrittamanush -
-thitaahaa, mantravarjyam na dashyanty prashansaam praapnuvanti cha/ Yathaa yathaah hi sadvruttamaa
-tishthatyanasuyakah, yathaa tathaimam chaamam cha lokam praapnotyaninditah/ Shaktenaapi hi
shudrena na kaaryo dhanaasanchayah, shudro hi dhanaamasaadyya brahmaanaaneva baadhatae/ Ete
chaturnaam varnaanaamaapaddharmaa prakeertitaah, yaa samyaganutishthanto vrajanti paramam
gatim/ Easha dharmavidhih kritnashchaturvarnyasya keertitah, ataah param pravakshyaami praaya -
shchitta vidhim shubham/

(While any of dwijas without any doubt should learn Vedas to enable them to observe the essence of dharmas
as that should enable them to observe their respective vidhis, it indeed is the duty of Brahmaas to teach
them and explain the nuances of Vedas. The latter ought to learn the way of providing themselves the art
of subsistence to maintain their family needs. Thus they preserve dharma by sacrifices and extreme
abstinence and become the role models of the Society and the most superior of all. The Society comprises
of only chaturvarnas of brahmana-kshatriya-vaishya-and the fourth class and none else. Dharma requires
that weddings of the same caste should beget the next generations and intercast marriages are disallowed
and such cross connections physically are not allowed as per basic principles of virtue and basically
women are normally blame worthy. The progeny of wives wedded in that manner belong to degrees of
seniority as follows: a brahmana marrying a Vaisya daughter or viceversa is called Ambashtha, a
brahmana marries a low class a nishada or paarpsha; from a kshatriya to a fourth class as called Ugra or of
cruelty. The progeny of a brahmana wedding a lower caste or a Kshatriya with their lower varnas or a
vaisya with the lowest is named as Apasada.Similarly, the children of a kshatriya wedding a brahmana is
called a Suta, from a vaishya to brahmana is vaideha and a royal class to vaishya is magadha. From the
lowest class to any of the senior classes of vaishya-kshatriya-brahmana the progeny is called ayogaya,
khatri and chandala. A brahmana to the steps down are known as antanaras. Again a Brahmaana gets
married to a daughter of an Ugra is called aavrita and to an ambambaashta is named aamira, and to an
aayogaya kanya is dhigvana.In the reverse order, the fourth class females of the higher varnas three base
born sons called apasadas are ayogava, kshatras and chandalas; from vaishyas are born magadha and
vaideha, and from kshatriyas sutas and so on. Thus the varna sankara marriages create confusion and the
respective duties of the mixed classes and the progeny thus born create havoc to the varnashara dharmas;
Sankare jaatatayasteaath pitrimatripradarshtitaah, prachhannaa vaa prakaashaa vaa veditvyaah
svakarma bhiih/or in the gradual and long process of time lapse, varna sankara became in evitable and
the entire behavior pattern and features, social customs, food habits, festivals and austerities of the basic
varnas are totally destroyed by diluting the so called original characteristics of the basic ‘varna
vyavashta’ in the gradual and time tested skeletal form! Back to the text, suppose six sons of a dwija family
of equivalent status called ‘antaras’ neglect their dharmas of their respective classes are as bad as and
equal to the lowest class. For instance the individual duties of each dwijas vary as austerities and
conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated
by vedas is the responsibilty of Kshatriyas; conducting trade, commerce and stimulating the economy by
investments and of business collaborations, besides farming is duty of a vaishya while providing labour
and service is the duty of of the low class. Purusha Sukta is quoted: Brahmanosya mukhamaseet baahyo
raajanyam krita,Urooh tadasya yadveshayam padhyaaam shudro ajayata or brahmaas were born to
face, kshatriyas to hands, vaishyas from thighs and the low class from the feet of Purusha or Prajapati. As
kshatriyas were in great need of performing their due duties of enabling Brahmaas to do sacrifices, study
and practice of vedas and scripts as also prayachittas or atonements, they gradually lose in touch with
these dharmas and slip down to the level of the low class like of poundrika, dravida, kaamboja, yavana,
shaka, paaraada, cheena,kirata, darada and khasha. Also, from among those born from Prajapathi’s shrihti
as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated
as Dasyus speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans.
Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or
ascending order called apsadaa or apadhvamsaga subsisting by menial jobs.Sutaas took to horse / chariot
riding, ambashtas in medical lines, videhas in antahpuras or royalty interiors, magdas in vyayishya houses and so on. Nishadas had been engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees . Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would by the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or town ships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one’s might resemble either of the parents but their true nature could by hardly covered up especially his father’s characteristic and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. Jaato naaryaamanaaryaaayam aaryaadaryaaroh bhaved gunaih, jaatopyaanayaadaryaayaamaanaarya iti nishchayah/ In the event of an a ‘Anaaryan Stree’ or a non aryan woman delivers a child who is not a non aryan or a non -dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. Subeejam chaiva sukshetre jaatam sampadyate yathaa, tathaayaajja jaata aaryaayyaam sarva samaksaramarhati/ Beejameke prashhamsanti kshetraman ye maneshinah, beejakshetre tathaivaanye tatr.aiyam tu vyavashithih/ As one sows so one reaps; a good seed leads to the crops well, thus only aryanas or dwijas would indeed become eligible for the upanayan samskara. If the seed is a wasteful the consequent crop too as a waste and ends up in a bad investment; Akshetre beejamutkri shatamantraiva vinayhati, beejakamapi kshetram kevalam sthandhi - lam bhavet/ Yasmaad beeja prahbaavena tiryagjaav rashhayobbahan, puujitaascha prashaastasha cha tasmaad beejam prashyaye/ Better not sow and take the risk of damaging the field instead of spoiling it; the value and potency of the seed is so much that even animals might beget Maharshis as in the case of Mahatma Rishyshringa begotten to an antelope famed for ushering even untimely rains where ever he would travel and hence the worth of an excellent seed! Now the top significance of a Brahmana and the traits assigned to him. Manu declared that non- violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a bhrahma, her progeny gets back to brahmanatwa on the seventh generation. Samgrh would be the case of kshatriya, vaishyas too. Be that as it may, Brahmanas seeking to keep up their brahmanatwa need to sustain their brahmanasya must obverse six basic principles: Braahmane brahmayonisthaa ye svakarmayavashitaah, te samyaq upajeeyeyuh shat karmaeii yathaakramam/ Adhyaapanamadhyayanam yajanan yajananam tathaa, daanan pratigraaham chaiva shat karmaanagrajanmanah/ Shannaam tu karmamaanya treeni karmaanee jeevikaa, yaaajanaad -yaapan Chaiy vaishuddhaaccha pratigraaham/ or brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yaginas and facilitating the practice of yaginas, charity , and providing charities to co brahmanas. Of the three assignments of brahmanas viz. teaching, execution of Yagnas and sacrifcises and accepting daanaas or charities are outside the purview of other dwijas; this however Prajapati the original Manu Deva the Swayambhu did not suggest himself! Kshatriyas are required to carry arms to ensure the security and peace of a society while vaishyas perform vaniyaa or business, and agriculture. Ajeevanstu yathok tena braahmanah svena karmanaa, jeevet kshatriya dharmena sa hyasya pratyamanatarah/ Ubhaabhyaa mayaajeevanstu katham syaaditi ched bhavet, krishtigorakshamasthaaya jeeved vaishyasya jeevikaaam/ or while brahmana’s profession is doubtless the best, in the absence of adequate subsistance for himself and family, he should not resort to the kshatra dharma since that is the next step down the ladder, but might share and take over to one of the ancillary
activities of a vaishya viz. cattle rearing and agriculture too, quite beside his basic ‘shatkarma vidhi’. One might say that the profession of agriculture as a means of sustenance but that might be blamed for the wooden equipment along with iron would cause tilling the earth causes injuries to it but the produce sold to Vaishyas could provide subsistence additionally. Now, Vaishyas should desist from selling all types of condiments, cooked food and tila or sesamum, stones, salt, cattle and slaves. They also refrain from selling dyed cloth, or wool, fruits, herbs, water, weapons, poisons, meat, intoxicants, perfumes, milk, butter, ghee, oils, wax, sugar, kusa grass, forest beasts and their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesame except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society.

Disress times of Varnas: What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstanes as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya. However: Sarvatah pratigrhiheeyaad braahmanastva nayam gatah,pavitram dushtyateetyad dharmato nopapadyate/ Naadhyaapanaad yaajanaad vaa garhitaad vaa pratigrahat, dosho bhavati vipraaam jvalanaambusamaa hi te/ Jeevitaatyamaapanno yonnamatti tatastatath, aakaashamiva pankena na sa paapena lipyate/ or those brahmanas who are desperate might in extreme cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarga pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat fromm a carpenter famished by son and self and Vishwamitra ate the meat of a dog served by a chandala of a smashana; indeed these Maharhis decided to same their lives of hunger than ‘atma hatyas’! In comparison to such crises, accepting ‘parigraha’ is certainly not as critical and with the least disurbance to the basic objectives of a brahmana viz. ‘they should necessarily perform constant practice of adhyayana or study, teaching, perform yaginas and facilitating the practice of yaginas, charity , and providing charities to co brahmanas’. Thus the sin of not performing the said acts far outweighs the least requirement of accepting charities from the low class, evenwhile the last dispensation ought be avoidable as the guilt of the last mentioned misdemeanor would be carried to the next birth. However, the positive sin of non observance the essential duties of austerities is certainly unpardonable paving the way to the living of the low class in the subsequent birth. Indeed: Akritam cha kritaat kshetraad gaurajaavikameva cha, hiranyam dhaanayam annam cha purvam purvamadoshavat/ or allowing an untilled agricultural piece of land untilled but even
in disregard of cattle, goats, sheep, gold, grains and food. There could be seven ways of acquired land by law by inheritance, donation, purchase, victory, lending at ininterest, gain by labour, and daana from persons of virtue. Now, Vidya, shilpam, bhritih sevaa, gorakshyam, vipani, krishih, dhritirbhaksham kuseedam cha dasha jeevanaheitavah/ or the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests.

Now, no Brahmana nor Kshatriya lend money at interest excepting in distress especially for daiva karyas or desa rakshana; the latter normally is also dutybound to defend from the attack an outside kingdom or to expand his empire with ambition. In any case he does so by safeguarding the vaishyas for manufacturing or trading arms partly by benefiting the workers of the fourth class as mechanics, artisans and so on or partly by taxes on profits. Now, the fourth caste might seek help from brahmanas towards fulfillment of their spiritual ends or as domestic services as also paltry food, old clothes, some grains and old furniture and perhaps some monetary gain too. The more a low caste remains subdued the more they accomplish goodwill and benefits from the dwijas. Thus a sum up of distress times and possible solutions for the chaturvarnas.

Chapter Eleven:

1-46) Saantaakam yaksyaamaanamadhwagam saarvavedasam, gurvartham pitrimaatryanartham svaadhyayaartaarthypataapinah/ Na vai taan snataakaan vidyaad braahmanaan dharmabhikshukaan, nihsvethy deyameteboh daaam vidyaavisheshatah/ Eteboh hi dvijaagryeboh deyamannam sadakshinam, itareboh bahirvedi kriitaanam deyamuchyate/ Sarvaratnaani raajaa tu yaatharh pratipadaayet, braahmanaan vedavidusho yajnaarthaam chaiva dakhinaam/ Kriitadaaroparaan daaraan bhiikshitvaa yodhigachhatah, ratimaatra phalam tasya dravyaatrustu samamaiti/ Dhananai tu yathaa shakti vipseh pratipadaayet, vedavitsa vivikshata pretya swargam samashnute/ Yasya traivaarshikam bhaktam paryaatambh bhritiavrattaye, adhikam vaapi vidyeta sa somam paatumarhatah/ Atah svalpeyasi drave yah somam nibati dvijah, se peetasomapuru pya tathathatah/ Shaktah parajane daataa svajane duhkhajeevin, Madhvaapaato vishaasvadah sa dharmapratiirupakah/ Bhrityaanam - muparodhena yat karotyaurdhvadhehikam, tad bhavatasukhauddarkam jeevatashche mritasya cha/ Yajnashchet prattiirddhah syaadekenaangena jayvana, braahmanasvasya visheshena dharmikam sati raajani/ Yo vaishyaa syaad bahupashurheenakritrasomapah, kutumbaat tasya tad dravyamaahah yajnasiddhaye/Aharet treeni vaa dve vaa kaamam shudrasya veshmanah, na hi shudrasya yajneshu kashchhidati parigrahah/ Yonaahitaagnih shatagurayajvaa cha sahasrughu, tayoarapi kutumbaabhyaaam aaharedavichaaraar/ Adaananityaachaadadu taraaharedapravachatah, tathaa yashosya prathate dharmashchaiva pravardhate/ Tathaaitaaptane bhakte bhaktaani shaddanashnataa, ashvastana vidhaanena hartavyam heenakarmanah/ Khalaat kshetraadagaaraad vaa yato vaa apyaapalabhyate, aakhyaatavyam tu tat tasmai prichhate yadi prichchhati/ Braahmanasvam na hartavyam kshatriyena kadaa chana, dasyunishkriiyayostu svamajevena hartumarhatai/ Yosaadhthayorthamaadavasaadhu - bhyah samprayachhatai, sa krivvaa plavamaaatmanam santaraayatai taavubhau/ Yad dhanam yajna - sheelaanaam devasvam tad vidurbudhaah, ayajvamaahah tu yad vittamaasurasvam taduchyate/ Na tasmin dhaarayed dandaam dharmaah prithviveepathih, kshhatriyayaa hi baalishyahaa braahmanah seedati khudaa/ Tasya bhrityanam jnaatvaa svakutumbaamaaheepah, shrutasheele cha vijnaaya vrittim dharmyaam prakalpayet/ Kalpayitaasvaa vrittim cha rakshedenam samantatah, raajaa hi dharmashadhaagam tasmaat praapnoti rakshitam/ Na yajnaarthaam dhanam shuddraad vipro bhiksheta karhi chit, yajamanao hi bhikshitvaa chandaalah pretya jaayate/ Yajnaarthaamartham bhikshitvaa yo na sarvam prayaachhatai, sa yaati bhuasaataam viprah kaakataam vaa shatam samaah/ Devasvam braahmanasvam vaa lobhenopahi -
nasti ya, sa paapaatmaa pare loke gridhrauchhishtena jeevati/ Ishtim vaishvaanareem nityam nirvaped abdaparyaye, kliptaanaam pashusomaanaam nishkrityarthamasa bhave/ Apatalkpena yo dharamm kurutenaapadi dvijah, sa naapnoti phalam tasya paratreti vichaaritam/Vishvaishchha devaih saadhyaish cha braahmananishchha maharshhibhih, apatsu maranaaad bheetaivridhekhe pratinidhih kiritah/ Prabhu prathamakalpasya yonukalpena vartate, na samparaayikam tasya durmatervidyate phalam/ Na braahmano vedayeta kimchipraajani dharmavit, svaveeryenaiva taamshishyaan maanavaanapakaaranah/ Svaveeryaad raajaveeryaaacha svaveeryam balavattaram, tasmaat svenaiva veeryena nigriheeeya daram dviyah/ Shruteeratharaagiraseeh kuryaadityavicaarayan, vaakshastraam vai braahmanasya tena hanyaadareen dvijah/ Kshatriyo baahuveeryena taredaadapamaraatmanah, dhanena vaishyashudrau tu japaahomairdvijottamah/ Vidhaatamshaasita vaktaa maitro braahmana uchyate, tasmai naakushalamaa bhuuyaanna shushkaam giram girayet/ Na vai kanyaa na yuvatinaalpavidyo na baalishah, hotaa syaadagnihotrasya naarto naasanskritastathaa/ Narake hi patentyey juhvatantah sa cha yasya tat, tasmaad vaitaanaakushalo hotaa syaad vedapaaragah/ Prajaapatyamadattaan ashvamagnyaadheyyasa dukshinaanam, anaahitaagnirbhavati braahmano vibhave sati/ Punyaanyayani kurveeta shraddhaa bhavayyaah vicharam hi kiritah/ Agnihotrapyaviheidyaagneen braahmanah kaamakaaratah, chaandraayanam charen maasaam veerahayasaamam hi tat/ Ye shudraad adhigamayathramagynthiaapasaate, ritviijate hi shudraanaam brahmaavaadishu garhitaah/Teshaaam satatmajnaanaanm virshalaagnyaupasevinaam, padaas mastakaamaakramya daataa durgaani santaret/ Akurvan vihitam karma ninditam cha samaaacharan, prasaktachchandriyaartheshu praayashchitayeeyate/ Narah/Akaamatah krite paape praayashchitam vidurabhdaah, kaamaakraakrityeeyahureke shruti nidarshanaat/ Akaamatah kritam paapam vedaabhyaaesa shudhyati, kaamatastu kritam mohaat praayashchittaah prithagvidhathaih/ (A pure brahmana who weds only for the sake of securing offspring in order to perform ‘jyotishtomaadi yagnas’ seeks to consider guru and parents in high esteem and liberally spend his property for the sacrifices as also for vidyaarthis of vedas and the sick. Only such Brahmanas are stated to be sanaataka brahmanas who are appropriately called as ‘dharma bhikshus’ or mendicants of dharma as a chunk of their property should be in tune with the proportion of their vidya and knowledge. In fact any of the dwijas who liberally give away to the needy of them food and valuable gifts in kind or cash just outside the enclosures of the sacrifices. The King too would with pleasure distribute valuables to all the learned veda vidwans much more liberally. In case, a veda pandita seeks to wed again just for sensual pleasure, the king might approve of such weddings but the monetary advantage of a son to be born should have a right of the royalty to take advantage of the second wedding. In any case, those veda vidwans who might be living alone part with funds with liberal and open-minded outlook should attain swarga. A householder who possesses three years of earnings in store is capable of performing a soms yajna and soma rasa. Any dwija who does not have sufficient funds but still performs the yagna for a year and drinks soma juice might not have little impact since such soma would apparently at the cost of the suffering of his family members and eventually when that dwija dies the daana kriyas performed by his sons would become fruitless. Even otherwise the cries of grand parents, parents, wife, and children resound hundred times out of sheer desperation for want of adequate food. In respect of kingship, if a dwija performs som yagna without royal approval if a yagna is performed one ‘anga’ or a part remains stuck. Further if a sacrifice requires a specific article say a sacrificial animal required from a vaishya merchant and secured by force and some how manages the completion of the yagna, that sacrifice too becomes wasteful. But if that
article required is voluntarily given away by a low class person ‘free’ that again becomes ineligible as that low caste has no relevance of the sacrifice. But if another dwija possessive of adequate supply of any material say of cows, volunteers to supply the same for the sake of the sacrifice, not by fraud of threat. Those who gives charity secured from bad characters to those of needy and men of virtue both the giver and the taker together make a boat to ride by crossing a stream, then the giver and the taker both get blessed. Always the performers of yajnas and their resources are considered as ‘deva dhana’ or the prosperity of devas and that of wasted propery of others is named as ‘asura dhana’. If the king does not punish those of asura dhana then the king him self does not react to the asura dhana then the king himself allows the brahmanas to live fuller life and he and his family allows them to be impoverished. Even as the head of the society allows this kind of position, a brahmana vidwan would never stoop to the indignity of extending a begging bowl to the lower class to protect his kula dharma of performing sacrifices. Such a brahmana without straining his own resources in his next life be rather cursed to turn as a vulture or a crow while another dwija if approached to donate then the latter would in his next life again would live on the crumbs of that accrued vulture! Even if Soma yagnas involving animal sacrifices are involved, one might perform Vaishwanari Ishti. Vishva Devas and Sadhyas and by sages sought to observe exceptions to the main regulation as that might not be too effective. In fact a true Brahmana whose power is enormous could even lash his tongue against the evil; kings might punish the enemies like wise. They might, as suggested by Astharvan and Angiras Maharshis take to ‘abhichaara and dushta prayogas’ suggested by abhichara mantras contained in Atharva Veda and destroy enemies by mantras and homa kriyas! A kshatriya uses his physical prowess, and vaishyas by wealth and a brahmana could resort to evil practices. But Vidhatatva shaasita vaktatva maitro braahmanu uchyate, tasmai naakushalam bruuyaanna shushkaam giroramayet/ or a brahmana as Vidhata Brahma declared as the one to observe his duties and teaches his sons and pupils to learn the prayaschitta dharmas or atonement regulations and the benefactor of one and all as a friend, philosopher, and guide. No woman nor person of half-knowledge, nor a boaster, nor a person of duties should never approach Agnihotra as that might not affect Agni which is pure for ever but certainly affect eventually. Such persons especially women assume the role of a ‘hota’ are certain to reach ‘narakas’ as a hota is qualified to ‘vaitana’ rites and shrota karmas learnt from Vedas. Those who donot respect and give adequate dakshina, the dwija becomes an ‘anaahitaagni’ and devoid of ‘aadhana phala’ especially in kindling sacred agni to Prajapati in reference to animal sacrifices. Yet, enen though a dwija is self controlled with ideal ‘dharma pravatana’ if neglects of the duty of giving adequate compensation of dakshina for any yajna kaarya is incorrect; in fact if the karta desirous of fame, swarga, longevity and good offspring need not take up such agni kaarayas! Also an agnihotra brahmana is unable to maitain regularity of daily agni karyas in the mornings and evenings must perform chandraayana vrata. [Chaandraayana vrata] is described by Maha Muni Vasishtha as follows: Chaandraayananam dvividham pipeelikaa madhyam yava madhyam cheti/ (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vriddhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasaahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanan bhavati/ (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purimima in the next Shukla prathama again. This is the course of Chandrayana Vrata called ‘yava madhya chandraayana vrata’).]
Chandrayana Vrata is called for irregular daily agni karyas are as improper as ‘putra hatya!’ Further, any agni karya donewith the wealth of the low class or even worse that a low class person assuming the task of priesthood would most certainly suffer in the same birth besides the following births. Hence, once initiated the responsible duty of daily agni karyas but does irregularly for whatever reason has necessarily observe to pay by the said penance for a month! A unintetional sin is worthy of pardon by such penance but an intentional negligence deserve more severe prayaschithas!

Praayaschitta Vichara: (47-70) Praayashchittee yat aam praapya daivaat purvakritena vaa, na samsargam
praayashchittee ite dvija/ Iha dushcharitaih ke chit ke chit pruvakritaista thaa,
praapnyaantvaih duraatmaano naraa rapaviparyayam/ Suvarnachaurah kaunakhyam suraapah
shyaavadanta ,brahmahaa kshayarogitvam daushcharmym suratapalpaghaa/ Pishunah pautinaasiyakym
suchakah puutivaktrataaam, dhaanya chaurongaheenatvamaatiraikyam tu mishrakah/ Annahartaa
mayaavitvam maukyam vaag apaaharaakah, vastraapahaarahak shvaitryam pungutaamashva
haaarakah/Himsayaa vyaadhi bhuyastvam rogiiwamahimsayaa/ Evam karmavishesha jaayante
sadvigarhitaah, jadamukaandha badhiraa viikritaakritayastathaa/ Charitavamato nityam
praayashchittam vishhhuddhaye, nindyarhaa lakshanair yuktaa jaayantenishkritenasah/ Brahmahatyaa
suraapaanam steyam guruvangaagamaam, mahaanti paataakaanyaahuh sansargashchaapi taih saaha/
Anritam cha samutkarshe raajagaaam cha paishunam, guroshchAaleekanirbandhah samaani brahma -
hatyayaayaa/ Brahmjijhataa vedanindaa kautasakshhyam suhridvadhah, garhitaaadaayyorjagdhiih
suraapaanamsamaani shath / Nikshepasya apaharanam naraashvarjasitaayaa cha, bhumivjramaniinaam
cha rukmasteyasamam smritam/Retahsekah svayoneeschu kumaaareeshvanyataaascha, sakhyuh putrasya
cha streeshu gurutapalam sudhu/ Govadhooyaayaa sanyaayiam paaradaraayaatavikrhyayaay, gurumaatri
pitaaiyayaaagh svaadhyayaagyhayut sasitaya cha/ Parivittitaujendhe parivedanameva cha, tayordaamam
cha kanyaayaastayoreva cha yaajanam/ Kanyayaa dushanam chaiva vaardhushyayam vratalopanam,
Tadaagaaraam adaaraanamapasyayya cha viikrayhay/ Vraatyataa baandhavatyaago bhrityaadhyayaapa -
nameva cha, bhrityaa chaadhyyaaanada -ananapanyaanaam cha viikrayhay/ Sarvaakareshvadheekaaaro
mahaanyatra pravartanam, hinsaushadhdee -naamstyaajaeevobhichaaro mulakarma cha/ Indhaanaartha
shushka nam druamaan sevapanavad bandham sasthru naam pratamaan amrtaam, atmaartham cha kriyaaraambho
mindaamaanaadnam

tathaa/Anaahtiaagnitaayaa steyam rinaaanam anapakriya, asatshaastraaadhiganam kausheelavasyaya cha
kriyaayaa/ Dhaanyaapyapashu steyam madyyapstreeshveshanam, streeshudravikshtaratravado naaatiyakya
chopa paatakam/ Brahmanasaya rujah kriyyaa ghraatiraghreyamadyayoh, jaihyam cha maithunam
punis jaatibhranshakaram smritam/ Kharaasahtoshtramrigaaamaanajaavikvadasthataaah, sankaree
karanam jneyam meenaaahimahi -shasya cha/ Ninditebhyo dhanaadaannam vaaniyam shudrarsevanam,
apatreekkaranam jneyamasatyayya cha bhaashhanam/ Krimikeyavayohatyaayaa madyaanugataabhojanam,
phaledhah kusumasteyamadhairyam cha malaavaham/

(In the past lives as in the case of the ongoing , a dwija might have committed an unpardonable sin by
commission or omission is stated to forbid an interaction with persons of virtue unless a ‘prayaschitta’
is performed. Quite a few persons behave as if their conduct is blemishless; he or she might have stolen
gold jewellery especially of a brahmana and such blemishworthy person would have diseased finger nails, or
as drinker or hard liquor would possess black teeth, a miser of unbearable body smell, a brahmahatya
committer of tuberculosis, a liar of strings of untruth gets defaced, a thief of foodgrains of improper body
parts, a grain adulterator of undesirable fingers and of other other edible products of extra and redundant
limbs; a stealer of food, clothes, Scripts and horses get punished by dyspepsia, dumbness, leprosy and
lameness; a stealer of lamps, their extinguisher, an adulterer, committer of jeeva himsa become blind,
squint, limb swellings and specified body disorder respectively; Annahartaamayaavitvam maukyam vaag apahaarakah, vastraapahaarakah shvaitryam pangutaamashvahaarakah/Himsayaa vyaaadi bhuyastwam rogitaamahimsayaa/ In this manner, due to their shortcomings in the present or earlier births, human and other beings are born as insensitive, dumb, blind, deaf, and deformed, and those of normal virtue spurn them off. Since such human beings would not have performed adequate atonements, they become liable to such deformities. Brahmahatyaam suraapaanam steyam gurvanganaagamah, mahaanti paatakaanyaahaah sansargaschchaapi taaih saha/ or brahmana hatya, suraapaana, thieving, guru stree vyabhichaara, are considered as mama paatakas or their equivalents. Indeed blatant lying to impress others, complaining to authorities, falsely implicating others as complaints to teachers and elders are as heinous as brahma hatyaadis. Veda tyaga/ Veda ninda, untrue and misleading evidences, mitra droha / mitra vadha, eating forbidden food, and consuming deha visarjanas are six abhorable habits as irremediable disorders of human life. Swindling deposits of treasures, horses, silver articles, land, diamonds and precious st ones, is as condemnable as stealing gold. Vyabhichaara with sisters, other women, low class strees, and such are as abhorble as ‘guru bharyaa gamana’. Harassing and physical torture of cows, and far worse than by killing them, performing sacrifices and agni karyas for the detestable criminals, para stree gamana, self selling like chandaalas, neglect of teacher, parents, wife and sons, Vedaadhyana and nityaagni at home, allowing weddings of the younger brother first by way of kanyaa daana with agni saakshi and full social interaction; kanyaa dushana, charging interst on loans without being a vaishya; vrata bhanga karana, selling off one’s jalaasaya, wife, child, and so on; non performance of upanayana to sons as per dharma, bandhu tyaga/ dushana’, allowing the education of children by corrupt practices, selling off certain possessions unworthy of sale; assuming total authority of gold and precious jewellery by being a brahmana, total control of mines, factories, mechanical works, allowing wife’s veshya vritti, practice of vashikaran and mrityu karana means of living, cutting trees as firewood for no special reasons of ‘punyaagni karyas’ but for eating prohibited food; continued practice of being indebted, study of ‘asabhya’ or objectionable books and literature and practice of unworthy songs and dances; stealing foodstuffs and animal fodder, vyabhichaara with intoxicated women in brothels; killing females, low class persons, vaisya-kshatriyas, and naastikata or atheism are all called glaring ‘upapaatakas’. Outright insulting, beating and manhandling Brahmanas, drinking intoxicating liquors, cheating and resorting to unnatural ‘purusha maithuna’are stated to be of ‘gati bhramsha’ and ‘jaati bhramsha’ leading to irretrievable sins. Once taking to the heinous path of killing donkeys, horses, camels, elephants, goats, sheep, fish, snakes, buffalos, the offence should pave the path of evil and liable to ‘samkarikarana’. Approvingly accept gifts from the degraded class of the society, taking to the duty of trade and business without being a vaishya, providing labour and service to the lowest class, and taking to utter faleshood is named ‘apaatrikarana’. Torturing and killing worms, insects, birds, and such helpless once caught, spoil flowers, creepers, plants, and trees is the degraded ‘maalini karana’.)

Now, the prayaschittdsa or atonements further:

(71-188) Etaanyenaansi sarvaani yathoktaani prithak prithak, yairyaivratairapohyante taani samyag nibodhata/ Brahmahaa dvadasha samaa kutim kritvaan vane vaset, bhaikshaashyaatm avishuddhyar than kritvaan shavashiro dhvajam/ Lakshyam shastrabhritaam vaa syaad vidushaami chhayaa atmanah, praasyedaatmaamagnau vaa samiddhe tiravaakshiraah/Yajeta vaashvamedhena svarjitaa gosavena vaa, abhijijdvahjijdhbbhyaam vaa triviritaagniishhtutaa api vaa/Japan vaanyatamam vedam yojanaanaam shatam vrajet, brahmahatyaapanaodaayaa mitabhujniya -tendriyah/ Sarvasvam vedavidushe brahmanaa -yopapaadayet, dhanam hi jeevanaayaaalam griham vaa saparichhadam/ Havishyabhyug vaanusaret
pratisrotah sarasvateem, japed vaa niyataaharastrirvai vedasya sanhitaam/ Kritavaapana nivased graamaante govrjepi vaa, aashrame vrikshamule vaa gobrahmanahite ratah/ Braahmanaarthe gavaarthe vaa sadyah praaanaa parihiyajyet, muchyate brahmahatyaayaa goptaa gorbhraahmanasya cha/ Trivaaram pratiroddhaa vaa sarvasvamavajitya vaa, viprasya tannimitte vaa praaanaabhe vimuchyate/
Evam dridhavrato nityam brahmachaari samaahithah, samaapte dvaadashe varshe brahmahatyaaam vyapohati/ Shishthaa vaa bhumidevaanaam naradevasa -maagame, svamenvabhrithasnaato hayamedhe vimuchyate/ Dharmasyaa brahmahano mulamagaram raajanya uchyate, tasmaat samaagame teshhaameno vihkhyaapya shudhyati/ Brahmanah sambhavanaiva devaaanaamapi daivatam, pramaanam chaiva lokasya brahmaatraiva hi kaaranamam/Tesham vedavido briyustrayopyenam sunishkritim, saa teshhaam paavanaaaya syaat pavitraa vidushaam hi vaak/Aonyatatamaasthaaya vidhim viprah samaahithah, brahmahatyaaakritam paapam vyapohatyaa atmavatta -yaa/ Hatvaa garbhavamijnaatametadeva vratam charet, raajanyavaishyaayau chaiaamaavaa -treuyeemva cha striyam/ Uktvaa chaivaanritam saakshyey pratrirduhyya gurmuthaat, apahriyta cha nihkshepam krivvaa cha streesuhrirvadham/ Iyam vishuddhir uditaa pramaapyaakaamato dvijam, kaamato braahmanavadhade nishkritiraarmin visheeyeyet/ Suraam peetvaa dvijo moaadagniavataraa suraaamai pibet, tayaa sa kaaye nirdagdhe muchyate kilbishaat tatah/
Gomutramagnivarnam vaa pibedudakameva vaa, payo grhtitam vaamaranaad goshakridrasameva vaa/ Kanaan vaa bhakshayedadbam pinyaakam vaa sakriniti, suraaapanaaanaputtar saraha vaalavasaasaa jatee dhvaje/ Suraaa va malamannaaanam paaampaam cha malamuchyate, tasmaad brahmmaaraaanaanayau vaishyashcha na suraaam pibet/ Gaudee paashitee cha maadhlye vaa vineyaa trividhaa suraa, yathaaiiakaa tathaa sarvaat na patayvaa dvijotta -maih/ Yaksharaksha pishaachaannam madyam maamsam surasaavam, tad braahmanena tapataavam devaaanaamashnati hahih/ Amedhye vaa paten matto vaidikam vaayupudaahare, akaaryamanyay kuryaad vaa braahmano madamohitah/Yasya kaayagataam brahma madaynaaaplaavyye sakrit, tasya vyapaiti braahmanyam shudravtam cha sa gachhati/ Esha vichitraabhhiitaat suraaapaaanivarnam nishkritih, ata urdhvam pravakshheyaye suvarnasteyanishkritim/ Suvarnasteyakrid vipro raajanaamabhibgamyaa tu, svakarma khyapayyan braayaatraaam stene bhavaan -anushaastvit/ Griheetvaa musalam raajaa sakridd hanyaat tu tam savyam, vadhena shudhyati braahmanmam tapasaiva tu/ Tapasaapanaanutusstu suvarnasteyya -jam malam, cheeavaasaasaa dvijoranyeye chared brahmahano vratam/ Etairvratairairopoha paapam steyakritam dvijah, gurustrcgamaniyam tu vratairbhirapanduet/ Gurutalyapabhi bhashyainas tapte svapayaadomyaye, surneem jvalanteem svashilshyenjyutnaa sa vishudhyati/ Savyam vaa shishnavrishaanaavatkryaadhaaya chaanjlau nairiteem dishamaatsithedaa nipaataadajihimagah/ Khatvaangee cheevaasaassaa vaa shmatrlo vijane vane, praajapatyam charet krichhrabdamakam samaahithah/ Chaandraayanam vaa treen maasaanaa -bhyas yenniyataindriyah, havishya vayaavgaa vaa gurutalpaapanutyyete/ Etairvratairairopheyey mahaapataaktino malam, upapataakastevanembeeh naaanaa vidhairvratiaa/ Upapataakasanyukto gogho maasam yavaan pibet, krritvaaapao vased goshthe charmanaa tena sanvritih/ Chaturtha kaalamashneeyaadakshaaraalavanam itam, gomutraanacharet snaanam dvaa maasaau nityen driyay/ Divaanugachhed gaastaastu tishthanuradvham rajaa pibet, shushrshivvaa namaskriyaa raatraau veeraasaanam vaste/ Tishtreecehettvishthet tu vrrjanteesh vaypanuvrjaret, aaseenaaas tu tathaaaseno nityo veetamatsarah/ Aaturamaabhishahasam vaa chaura vyaaghradibhirbhayai, patitaaam pankalagnaa vaa sarvaapaaayair vimochayet/ Ushne varshati sheete vaa maarute vaati vaa bhrishan, na kuruveetaanastraanaam gorakrtrvaa cha shaktitah/ Atmano yadi vaavaanyesham grihe kshetretha vaa khale, bhakshayneetam na kathayet pibantam chaiva vatsakam/ Anena vidhinaa yasta gogho gamaanugachhi, sa ghohatyakritam paapam tribrihmanaasaairvyapohati/ Vrishhabhaaakadasha gaashcha dadayaat sucharitavratah, avidyamaane sarvasvam vedavidbhyyo nivedayet/ Etadeva vratam kuryur
upapAtakino dvijaah, avakeernivarjyam shuddhyartham chaandraayaa/ Avakeernee tu kaanena
gardabhena chatushpathe, colorlsenchhared bhaiksh shakarm
parikeertayan/ Teblyo labhdhena bhaikshka vartayannekakaalikam, upasprihsharshahanam tadbenda
va vishudhyati/ Jataibhramshakaram karma kritvaa anyatamamichhayaa, charet saantapanam krichhrm
praajaapatyamichhayaa/ Sankaraapatatrakrityaaasu maasa shodhanamaindevam, malineekaraneeveshu
taptah syaad yaavakaistryaham/ Tureeyo brahmahatyaayaashaah kshatriyasya vadhe smritah, vaishye
shtamaansho vrittasthe shudre jneyastu shodshah/ Akaamatastuu raajyam vinipaataa dvijottama,
vrishabhaikshahasraa gaa dadyaat sucharitavratrattah Tryabdam chared vaa niiyato jatee bhaahmahana
vratam, vasaan duratara graamaad vrishabhaajinam/ Etadeva charededam prayash chittam
dvijottamaha, pramaapyaa vaisyam vrittastham dadyaachhaihashahatam gavaam/ Etadeva kratnam kritsnam
shanmanasaasudhradaham karete, vrishabhekaadadhaa vaapi dadyaat vipraayaa gaah sitaaah/ Maarjaar
anakulau hatvaa chaasham maandukaamah ashu cha, shvagdhoodulakaakaanschcha shudradyaya
vratcharet/Payah pibet triraatram vaa yojanam vaadhvam vraytet, upasprishet sravantyaaam vaa suktam
vaadbaiatam japeet/ Ahbrim kaarshnaayaseem dadyaat sarpm hatvaa dvijottamaha, palaalabaarakaam
shandhe saisakaam chakamaahshaham/ Ghritakumbham varaahe tu tiladronam tu tittirau, shuke
dvihaayamanam vatsam krauncham hatvaa trihaayamanam/ Hatvaa hansam balaakaam cha bakam
barhinevaa cha, vaanaramm shyenabhaasaasu cha sparchayd braahmanamaaya gaam/ Vaaso dadyaad
hatvaa pancha neelaan vrishaan gajam, ajameshaavanadvaaham kharam hatvaikahaayaman/
Kravyadaaanstustu mirgaan hatvaa dhenum dadyaat payasvinneem, akravyaadam vatsataremushrham
hatvaa tu krisnaam/ Jeenakaarumkabastaaavin prithag daryaad yavaan/ Maarjaar
vruhoo chaashtaaah/ Daanena vadhanirenkaam sarpaadeenaam ashaknvan,
ekaikashchharet krichhrm dvijaa paapaapanuttaye/ Asthimaataam tu atvaanaam saahrasasa pramaa
-panee, purne chaanasaanschhasthaam tu shudrulyaanvratram charet/ Kim chideva tu vipraayaa dadyaad
asthimaataam vadhe, anasthha chaai haahsaaam pramaanaamen shudhyati/ Phaladaaanaam tu
vikshaaanaam chedane japyamrichshhatam, gulnabalautalataaam cha pushpaataanaam cha veerudhaam/

Annaadayaanaam sattvanaam rasajaanaam cha sarvashah, phalapushpodbhavaanaam cha ghrita
praashe vishodhanam/ Krishtayaanaamoshhadheenaam jaataaanaam cha svaayam vane, vritthaalam bhenu
gachheed gaam dinaamekam payoovratrah/ Etairvrataraapohyyam syaadeno himsaaasamudbhavam, jnaanaanaa
kritam kritsnam shruntaaanadyabhaakhshaneen/ Ajnaadavuarvineem peetvaa sanskaareenaiva shudhyyati,
matipurva manirdeshyam praanantaikamiti stiithi/ Apah suraaahjananathaa madyabhaanda stithas-
tathaa, pancha raatram pibet peetvaa shankhaapushpeeshritam payah/ Sprishtvaah dattvaah cha madiraam
vidhivat prati grihya, shudrochhishtashcha peetvaaapah kushavaari pibet tryaham/ Braahmanastu
suraapasyaa gandhabhaaghraaya somapah, praanapsu triraayamyaa ghritaam praashya vishudhyati/
Ajnaanat praashya vinmuutraam suraanprishtamayaa cha, punah sanskaararamhaarhanty trayo varnaa
dvijaataayah/ Vapanam mekhalaa dando bhaikshcharyaa vrataani cha, nivaartante dvijaateenaam punah
sanskaarakarmanit/ Abhojyaanaam tu bhuktaavananm srrshudrochhishtaaam cha/ Jagdhaa
maansamaabhaakshayam cha saptaaraatram yavaan, pibet/ Shuktaani cha kaahayaanshchaa peetvaa
medhyaayaniapi dvijah, taavadd bhavatyaprayayto yaavat tanna vraghatyadhah, Vidyvarahakharoshtraanaam
gomaayoh kapikaakayoh, praashya mutrapureeshaani dvijashchaandraayananam charet/ Shushkaani
bhuktva maansaani bhaumaani kavakaani cha, ajnaatam chaiva sunaasthaneta-deva vrataam charet/
Kravyaaduskaroashtraaanaaam kukkutaanaaam cha bhakshane , naraakaakakharaaanaaam cha taapta
krichchraam vishodhanam/ Maasikaanaaam tu yoshneeyaaasadamaavartako dvijah, sa treenyahaa
upavasekaaahaam chodake vase/ Brahmaccharaaree tu yoshneeyaaan madhu maansaam katham chana, sa
kritva prakritam krichchraam vrataashesham samaapayet/ Bidaalakaakaakhuchhishtam jagdlvaa
shvanakulasya, keshheetaaavapannamecha pibed brahmaswarchalaam/ Abhojyaamaanam
naattavyamaatanmah shuddhimichchhataa, ajnaanabhuktam tuttaaryam shodhyam vaapyaaasu
shodhanam, Eshoanaadyaadansyokto vrataanaam vividho vidhih, steyadoshaapahartreena vrataanaam
shruryataam vidhih/Dhaaayanaadhanachauryaani krittva kaamaad dvijottamah,svajaateyagrihaadeva
krichchraadbena vishudhyati/ Manushyaanaaam tu harane streenaam kshetragrihasya cha, kupavaapee
jalaanaam cha shuddhischandaarayaanam smiritam/ Dravyaaaamalpasaraaraaanaam steayam krittva
- anyaveeshmatah, charet saantapanam krichchram tanniryaatvaatmashuddhayee/Bhakshya bhojya
apaharrane yaanashayaasasanaa cha , pushpamulaalaphalaanaam cha panchagavyam vishodhanam/
Trinakaashthadhruumaanaam cha shushkaannasya gudasya cha, chelacharmaamishaanaam cha triraatram
syaadabhojanam/ Manimukaapraavalaanaam taamrasya rajatasya cha, ayakhaansyaupaalanaaam cha
dvaadashaaham kanaannata/ Kaapaarsakeetaajornaam dvishphekapahapasyaa cha, pakshi gandhausaha
-dheenaam cha rajvaachaashaiva tryaham payah/ Etairvratairapoheta papam steyakritam dvijah, agamya
agamaneeyaa vrataatrebhirapanaaudent/ Gurutalpavratam kuryaad retha siktvaa svayonishu, sahkhya
putrasya cha streesha kumaareshvaaan -tyaasa cha/ Paiitrisvaseeyeem bhagineem svasreeyaaam maatreva
cha, maatuschsha bhraatustanaayaaam gatvaa chaandaarayaanam charet/ Etaadistirastu bhaaranyaarthe
nopayachchhetaa buddhimaan, jnaatitvena anupeyaastaaat pati hyupayannadhah/Amaanushleshu
purushaa udakayaayamayonishu, retha siktvaa jale chaiva krichchram saantapanaam charet/Maitthunam tu
samaasevyaa punsi yoshiit vaa dvijah, goyaaneepsu divaa chaiva savaasaah snaamaachaaret/
Chandaalaantuastriyo gatvaa bhuktvaa cha pratigriha cha, patatyaajnaanato vipro jnaanaat saamyam tu
gachhathi/ Vipradushtaaam striyaam bhartaar nirundhyaadakeveshmani, yat punsaah paradaareshu
tachhainaam chaaraayed vrataam/ Saa chet punah pradushhyet tu sadrishenopamantrita, kRrichchram
chandraayanaam chaiva tadasaayaa paavanam smiritam/ Yat karotyeekaraatretaaa vrisheeleesvaaanad dvijah,
tad bhaikshhabhujapannityam tribirh varshair vyapohati/ Eshaa paapakritaamuktaa chutrumaamaaapi
nishkritith, pattaiha samprayuktaa anaanmaaah hrrinuta nishkriteth /Sanvatsareena patati patitenaa
sahachaaran, yaajanaadhyapanaaand yaunnnaa tu yaanaasanaaasanaaat/ Yo yena puttienaaishaa
sansargam yaati maanavah, sa tasyaaiva vrataam kuryaat tattasangravishuddhayee/ Patitasodyakama
kaaryam sapindairbaandhavairbahi, ninditehna saayaathnee jnaatirtviggurasaamndhau/ Daasee
ghataamaapaaam purnam paryasyet pretavat padaa, ahoraatram upaaseerannashauchham baandhavaah
saha/ Nivartarsaaahaa tasaataa tu sambhaashanasahaasane, daayaaadyasya pradanaam cha yaatra
chaiva hi laukikee/ Yeeshthatta cha nivarteta jyesthaavapyaam cha yaad dhanam, jyeththaaisham
praapnyaaachhaasya yaveeyaa gunatodhikhaah/ Praayashchitte tu chariee purnakumbhamapaamaaam navam,
tenaiva saardham praasseyayah snaatvaa punyee jalaashaheeyee/ Sa tvapsu tam ghataam praasya pravishyaa
bhavanam svakam, saarvaaan jnaatikaaryaaani yathaapuvram samaaccharet/ Etadeva vidhiih kuryaad
yoshitsu patitaasvapi, vastraapunaam deyam tu vasyushchha grihaantike/ Enasvibhiranir niktair
naarthaam kim chit saahaacharet, kriitaniirjeenamchchhaiva na jugupseta karhi chit/Baalaghnaashee cha
kritaghnshchaa vishuddhaaanapidehmataah, sharaanaagatahanmahanteenshchaa streetnuscha na
samvaseet/
(As to how, *Brahma hatya and range of sins* perpetrated be expatiated is now explained in detail:

Brahmahatya or the killing of brahmans requires reside in a forest for twelve years subsisting on alms or on fruits and roots and the hut should indicate a flag of a human skull. Alternatively, the person concerned might consent to an arrow rain by a few vidwans or archers or thrice over be thrown into blazing fire and burnt headlong for survival. Or, the offender might perform a horse sacrifice like swarjita, gosavana, abhijit, vishwajit, trivrit or agnishthat. Or the guilty responsible for the killing of brahmana could walk hundred yojanas -a mile or 1.6 km, reciting Vedas with no food but with limb control. Yet another alternative might be to give away his deposits or atleast the life long maintenance of the victim’s immediate heir or to a learned vidwan brahmana. Further alternative might be to subsist on sacrificial food and walk the entire course of River Saraswati reciting a Veda Samhita thrice over all along the distance. For a period of twelve years, the killer of a brahmana might alternatively dwell with head shaven in a cowpen or a hermitage under a tree at the outskirts of village. Yet another alternative could be to save the life of cow or another brahmana. Further alternatives of expatiation of committing brahma hatya maha paataka are stated as under: if the perpetrator fights with robbers of the killed brahmana’s property thrice even being hurt badly; takes a vow to become chaste with mental equilibrium and carry on his life with chastity for twelve years; make a confession before an assembly of brahmana-kshatriya-vaishyas at the conclusion of a sacrificial yajna: *Dharmasya braahmano muulamagram raajanya uchyate, tasmaat samaagame teshaanemo vikhyapya shudhyati/ Brahmanah sambhavenaiva devaanaamapi daivatam, pramaanam chaiva lokasya brahмаatraiva hi kaaranam/ as kshatriya is the enforcer of the laws prescribed by brahmans on the backing of Scriptures his presence should be essential in such confessions. Indeed by the birth of brahmans as facilitated by Devi Savitri’s origin which thus worked upwards to asceptatin about Devatas as originated by Devi Savitri as evidenced by Vedas. Atleast three illustrious Vidwans of complete knowledge of Vedas might indicate the purification of brahma hatya as the final word of the prayaschitta then the culprit be exonerated. Any brahmana worth his salt himself would admit and concentrate within would himself suggest self purification by any of the alternative means prescribed by the Laws of Manu. The series of samskaras eversince a ‘garbha viccheda’ or abortion or proper conception are well known to vedic panditas and likewise he sure would be aware of the atonement of brahma hatya. The prayaschitta of killing a kshatriya or a vaishya or a garbhavati stree be too prescribed as in respect of brahma hatya. Similarly providing false and misleading evidences, guru ninda, thefts of deposits, and one’s friend and much worse his wife would certainly demand atonement. Unintentional killing of a brahmana is prescribed but intentional murder has no atonement.

**Sura paana:** Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow’s urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice’oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmans especially ought to avoid suraapaana as being the virtuous eaters of ‘havish’ or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. **Stealing:** Gold of brahmans once complained and the stealer confesses, striking the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity. Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that ideed
be the perfect manner by which the thief himself would get ashamed. Guru bharya talpagaami: This is one of the ‘Pancha mahaapatakas’ that deserves the prayaaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead. [Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirruti or South West-Vayavya or North West-Urthwa or Upper Region] Alternatively by carrying a cut up sign of male organ, wearing a dress made of the bark of a tree while growing beard and with ‘indriya nigrah’ and observe praaajaapatyaa vrataa or by consuming ‘havishaana’ and observe chaandraayana vrataa for a full year.[‘Praajaapatyaa kriccha praaaschitta’ as Manu prescribes states: Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatya charan dvijah/ ‘A dvija who undergoes this procedure has to observe it for three days with ‘ dina bhojana’, three days ‘saayam bhojana’, another three days of ‘ayaachita bhojana’ or unsolicited meals and finally no bhojana for three days in a go’.

Chaandraayana vrataa is described by Maha Muni Vasishtha as follows: Chaandaaraayanan dvividham pipeelikaa madhyam yava madhyam cheti/ (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekumapakraya pratidinamekai graasa vridhdaya, Purnimaayaam panchadashaa graasaah evam pratidinaa ekaika graasaamaane sati/ Amavaa syaayaam upavaasaa iti, Madhya sthalyaadava madhyaa chaandraayanan bhaavati/ (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purimna in the next Shukla prathama again. This is the course of Chandrayana Vrata called ‘yava madhya chaandraayana vrataa’)] Such are the atonements of mahapatakas and now about upapaatakas, -which nodoubt involve slippages of Brahmanatwa -by the following atonements. If a cow is killed, the ‘prayaaschitta’ would be to shave off his head and consume the drink of yavas or barly grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless ‘havis haana’ and sit up in veeraasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or actually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make allout and determined endeavors even at the risk of one’s existence; if a grazing cow- incidentally this is the only being in the Lord’s srishiti which inhales as also exhales oxyzen- while its calf is enjoying milk from its udder, be it in the fields or one’s own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohayaakritam paapam tribhirmaasatryavpothi/ Any person suffering from the sin of ‘go hatya’ if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one’s prayaaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has. In case of other dwijas who break vows in respect of minor lapses viz. upapaatakas, they might be perhaps be condoned but any dwija vidyardhi be certainly punished by the guru to observe a vratha or atleast ‘chaandraayana’ or alternatively suffer a one eyed donkey ride night long at the high road junctions and perform ‘paaka
yajna’ next day being seated towards nairuti to nirruti devata. Then after the agni homa, he should recite the relevant rucha from Athrava Veda: sam maa sanchitu maritah sam pushaa sam brihaspatih, sam maayamagnih sanchitu prajayaa cha dhanena cha/ Deerghamaayuh kunettum. Along with the recitation of the ruchaa, aahuti of ghee be done to Maruta, Indra, Brihaspati and Agni so that the tejas or radiance of veda pathana might be retrieved by Maruts, and the respective Devatas for the lapse. Then the vidyardhi who has broken the vow should go begging alms to seven houses dressed in the hide of the donkey announcing his sin. Thereafter, the must subsist a single meal by alms and by trikaala snaana would be purified after a year. If such lapses have been committed, besides degradation of the caste, then one should perform saantapana kruccha vrata-[ Saantapana Prayaschitta-viz. bhakshana or consumption of Pancha Gavya viz. five cow products of milk, curd, ghee, cow’s urine and dung, besides kushodaka or purifying water of kusha grass for two days or seven days or a fortnight or three weeks]; and if intentionally committed then prajapatay vrata [‘Prajapatya kruccha vrata is defined by Manu:Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajapatayam charan dvijah/ ‘A dvija who undergoing this procedure has to observe it for three days with ‘ dina bhojana’, three days ‘saayam bhojana’, another three days of ‘ayaachita bhojna’ or unsolicited meals and finally no bhojana for three days in a go’ Reference ahead in this very Eleventh Chapter. ‘Paada kriccha prayaschitta: Yagyavalkya Muni prescribes: Eka bhuktena naktena tathaivaayaachtena cha, Upavaasenachaitena paadah kricchhah parikeeritiitah/ (Eating only in the evening on the first day, another night of unsolicited bhojana and the third night no meal at all is called Paada kriccha vrata.) Ardha kriccha prayaschitta: Saayam praatah tathai voktam diva dvayamtu naashneeyaaktrucchhaardham tadvidheeyate/ (Eating only in the evening on one day, one day in the morning, two days of unsolicited meals and two days of ‘upavaasa’ is called Ardha kriccha) Ati kriccha prayaschitta: Parashara Muni: Navaahamati kricchhayaat paanipuraannya bhojnah, Tritraatra mupavaa seesyaadati Kricchashaasya uchyaate/ (Eating fistful bhojana for nine days, then fasting three nights is termed Ati kriccha) Bodhaayana describes Kricchaati kriccha prayaschitta: Ababhaksha striyahaanetaan vaayu bhakhastatah padam, Esha Kricchhaati kricchhastu vigneyassoti paavanah/ (For three full days one should survive on water only, and another consequent three days onyy vaayu bhakshana is defined as Kricchaati kriccha prayaschitta)]. For removal of the blemish of ‘Sankarikarana’ or degradation of the caste and ‘Apaatra daana’ or charity to non-deserving persons, chandrayana vrata for a month while the latter blemish demands three day consumption of hot liquid barley. Now a brahmana killing a kshatriya demands requires atonement of one fourth of brahma hatya, one eighth of a vaishya and one-sixteenth of a low caste. Unintentional killing of a Kshatriya by a brahmana demands deliverance by a charity of thousand cows and a bull; a brahmana killing a co brahmana is prayaschitta for three years as in the case of brahma hatya; a vaishya hatya by brahmana demands charity of hundred cows and a bull after one year of penance; and in the case of a low caste hatya unintentionally again by a brahmana calls for six months of penance and charity of ten cows and a bull to a learned brahmana. A brahmana killing a cat, birds, frogs, dogs, an owl, or a crow then again the quantum of sin is akin to that of a low caste. Alternatively, he should perform river bath for three days or three days of jala devata worship by reciting Aapohishta mayo bhuvah, tana oorje dadhaatan maneranaaya chakhshye, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah! (Aapohishta: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakhshaye : are Great and charming to view; oorje dadhaatan :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matarah iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram
gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.) A brahmana killing a snake he should gift a spade made of iron; if a napumsaka is killed then a load of husk and lead. For killing a boar the atonement of a potfull of ghee, for killing a patridge daana to a brahmana of sesmum grains, a parrot or crane a calf in each case; a swan, a boy, a peacock, monkey,or a falcon a cow in each case. A brahmana killing a horse, an elephant, a goat or sheep, an ox or a donkey, the atonement should be the charity to a learned brahmana of a garment, five bulls, on ox, and a young calf respetively. Killing carnivorous and ferocious animals like lions and tigers by a brahmana demands the charity of a milch cow and that of a camel small gift of gold, while killing of non-virtuous and characterless fallen women of any of the castes be atoned by charities as per the descending of the castes be given a leather bag, bow, a goat and sheep. Actually, such a fallen woman deserve the atonement of the death low class person as caused by a brahmana. Any dwija if necessarily had to kill a serpent and unable to per form daana as aforementioned, he might as well observe a kriccha vrata or two to fulfill his prayaschitta. Cutting off by a brahmana of fruit bearing and flowering trees, plants and shrubs he shoud recite ‘ruchas’ of sacred scriptures while killing petty creatures like ants, rats, flies etc a sadbrahmana be felicitated by ‘ghrita prasana’. A brahmana seeking to clear off unwanted grass and plants from his agricultural lands before fresh crop planning is likely to destroy the existing waste and thus incur the sin of destruction and hence his atonement would be to subsist on milk for a day only to clear his conscience by way of atonement. Thus atonements of intenational and unintentional lapses of ‘jeeva hatya’ and the relevant prayaschitthas have been discussed above in some detail. Now about drinking intoxicants and ‘abhaksha bhakshana’: Drinking hard liquors like Vaaruni unitentionally once by a brahmana might be pardoned due to his ‘samskara’ but consuming it time and again is risky to life itself and as such demands atonement. The vessel in which one drank the hard liquor or sura be utilised for pouring hot milk mixed with boiled ‘shankha pushpi’ juice by five day-nights as food for the period. If a brahmana even touches a bottle of hard liquor, he should atone by drinking the remainder of what a low caste person had consumed for three days as also boiled kusha grass water dutifully. When even the smell of sura and allied spirits of his persons near to him would attract a lapse to a vedic brahmana three successice ‘praanaayaamas’ to dissolve that situation. Dwijas if by mistake swallow drops of or urine or ordure or unintentionally touch sura should have a fresh initiation to ‘upanayana and brahma charya’ samskara.; while indeed the allied paraphernalia of mundana, mekha, danda dharana, bhiksha etc might not be required for the re-initiation but the ‘ucchisthaanna’ or food half eaten and left over by women and low caste be forcibly consumed for a week, besides drinking the caustic concoctions. A dwija by mishance consumes the body impurities like urine of a pig, donkey, camel, jackal, monkey or crow ought to perform chandrayana vrata. Similar prayaschitta be observed by mistakenly consuming dried meat, ground mushrooms preseved in a slaughter place should also observe the same chandraayana. Dwijas consuming raw meat of pigs, camels, cocks, donkeys and even human flesh ought to observe tapta kruccha vrata as the prayaschitta. [ Tapta kruccha Shuddhi or fasting on three days by consuming hot water, hot milk and hot ghee in the daily measures of a pala – six-three-one measures respectively) Dwijas again who are still in the guru’s residence must eat the maasika shraaddha bhojana and observe threedays of fasting and standing in running stream while a brahmachari if consumes ‘madya maamsa’ then he is required to observe prakrita kruccha vrata and then complete his vow of a vidyardhi. In the case of a dwija if once he happens to eat the remnants of of food already touched or partly eaten the food left over by cat, crow, rat, dog or in the food contaminated by an insect or fallen hair
should drink at once by a concoction of a plant called ‘brahma suvarchala’. At any point of time, a brahmana desirous of being virtuous, if wrongly eaten forbidden food unitentionally should omit out and seek the method of self-purification. There are indeed quite a few remedies and atonements like wise for inappropriate eating of wrong food. Now about stealing and atonements thereof. A brahmana if steals from the house of a co-brahmana the dhana-dhanyaadis, then his prayaschitta would be a year long kruccha vrata. Chandrayana vrata is warranted as the atonement in case he performs a grave sin of stealing a male, female, a field, house, water wells, or even water. In case if farm produce like vegetables and of petty thefts from else’s house warrants observing saantapana vrata as the atonement. Thefts by a brahmana from other’s houses ready to eat bhahya-bhojya materials, flowers, or beds and accompaniments, or a seat, or a vehicle, even replaced eventually requires ‘panchagavya paana’ or the mix of cow products.

[Pancharavya: Gomutram gomayam ksheeram sarpih kushodakam, Nirdrushtam pancha-gavyantu pavitram papa naashanam/ (Cow’s sacred urine, dung, milk, curd and ghee besides kushajala constitute the Panchagavyas which uproot multiple sins). These items are to be mixed in the prescribed proportion of one pala or eight tolas of urine, three palas of curd, one pala of ghee, half-ring finger measure of gomaya, one-seventh of the mix to be added by one pala of ‘kushodaka’. Gayatraya gruhya gomutram gandhadwaaareti gomayam, Aapyaayaweti cha ksheeram Dadhikraavneti vai dadhi/ tejosi shukramotyaayiam Devasyay twaa kushodakam, Panchagavyaamruchchaa putam syapayedagni samindhou/ Aapohishthitya chaalodya maa nastoketi mantrayet/ (Explanation of the above is as follows: Cow’s urine along with Gayatri mantra; cow dung with Gandhadwaraaraam dhuraadarsheem nitya pushtaa kareeshineem Ishwareegum Sarva bhutaanaam taamihopahvayehshryam/Cow’s milk: Aa pyaayasyva sameutet te vishwatayh somam vrishhyiam, bhavaa vaajasya sangadhe/ Cow’s curd: Dadhikravinno akarisham jishnorsvasya vajina, Surabhi no mukhaa kat Prana ayogunshi taarishat/ Cow’s ghee: Tejosi shukramasi jyotirasi Devovah savitotpunaatwacchidrena pavitrena vasoh Suryasya rashmibhih/ Kushodakam: Devasyay twaa savituh prasave Ashwinoh baahubhyaaam pushno hastaaabhyaam/ All these are mixed reciting: Aapohishthhaa mayobhuvah taana urjyedadhataana maheranaaya chakshuse yovasshiva tamorasah tasyabhajaya -tehanah ushiteeriva maatarah tasmee aranga maamavo yasya ksheyaya jinadha apojana yathaachannah/ Then perform ‘abhi mantra’ to the mix and recite: Maana-stoke tanaye maana ayushmaano goshumaano ashwureerishah veeranmaano Rudrbaaamito vadheer havishyanto namasaavvidhemeay/ Later on, the upper portion of the mix likened to a parrot of bright green of about the size of seven kusha grass pieces be lifted up and be offered to Homaagni with the Mantras of Rig Veda like Iravati, Ivam Vishnurvi chakramey, Maana nesteke tanaye etc. and the remaining portion be consumed by the Karta by reciting Pranava Mantra. On entering the body of the Karta, the Pancha Gavya should dissolve his hardened mass of sins from his bones, blood stream and skin pores like the offering made to Agni Deva by of the Homa thus performed! Pavitram trishu Lokeshu Devataabhiradhishthitam, Varunashhiva domutretya gomayes Havyavahanah, Dadhin Vaayuh Samudrishtah Somah ksheere dhruvay Ravih/ (The Devas who are present in all the Tri-Lokas are represented in the Pancha gavya as follows viz. Varuna in Go moortra, Agni in cow dung, Vayu in the curd, Chandra in the milk and Surya Deva in the ghee!)]. Stealing grass, wood, tree, dried food, ‘gud’ or jaggery, clothes, leather and meat warrants fasting three days and nights. A brahmana stealing precious stones, [*Component of the Nine Precious Gems viz. diamonds, emeralds, pearls, sapphires, corals, rubies, gomedha and vaidurya], silver, iron, brass or stones, then the atonement would be to just eat raw cereal grains for twelve days and survive. Thefts of cotton, silk or wool and products therof, or animals with hoofs or horses without hoofs, birds, herbal plants of chandana or indigenous medicines, and ropes seek prayaschitta of sustissing by mere water for there days. So far, the details of payaschittas for stealing
by dwijas has been described. But the following is an account of patastree gamana. Uncommon and detestable unions with own sisters, wives of friends, own daughter-in-law and such close relatives is as for the ‘guru patni gamana’ of pancha maha patakas and the prayaschitta too as per the former. [ It may be recalled that Guru bharya gamana has been discussed in detail in the previous pages suggesting one of the alternative prayashchittas for the vidyardhi viz. self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead]. A dwija seeking union-much worse a legal wedding with the daughter of paternal sister, or maternal sister, or mother’s own brother ought to attract chandra –yana vratha. Etaast israstu bhaaryaarthe nopayachhet tu buddhimaan, jnaatitvena anupeyaa staah patati hyupayannadhah/ or a dwija of dharma jnana should refrain from approving such wedings as that tantamounts to sapinda related adharma vivaahas stooping to adharma. Those dwijas resorting to unnatural physical unions of wife and husband, or intercourse in water, or with a rajasvala or on mobility like a cart, or in day time or dressed in clothes must observe saantapana kricchha vrata as per what was described above. A brahmana reaches a house of a ‘chandaala’ and approaches a woman, eats food and even accepts gifts would become an equal to her level, especially he does so intentionally. In case an extremely devilish wife locks up her husband and enables her union with another man, then the prayaschitta be enforced on her. If a married woman solicits a male of the same varna, then she proves herself as unfaithful and would have to observe both a kriccha vrata and chandrayana to purify herself. A dwija commits adultery with a low class woman he should beg for alms for three years and keep observe gayatri japa all along. Prayaschitta for the sinners of all the varnas of the Soceity; the persons deviating from their respective dharmas. An intercourse by dwijas with ‘outcasts’ outside the ‘four varnas’ are ‘patitas’ or a fallen person from the Society. A patita originally from among the dwijas from the dereliction of their respective duties the should perform yagjna, as the patita has so become purified but not deserving of sahayaana, sahasana, and saha bhojana or travel together, sit together and have meals together besides not enter with matrimonial alliances nor perform yagjnas together, teach their progeny. Those sinners who become party with the patitas must also observe pyayaschitta too. Sapinda and Samaanodaka relatives must also consider them as outcasts and as though they were dead offer ‘udaka kriya’ water libations for them outside the village/township on an inauspicious time on an evening in the prescence of their respective elders, priests, teachers and vidwans. Even the servant maids of the patita’s house besides his own family members consider the patita as dead; no family share of property is allotted to him nor the other family members allow sahavahana, sahabhojana and sahavaasa. Even a pool, waterwell, pots of water used by him are taboo for the patita. However a female patita be allowed to stay in an outhouse even as minimum facilities of bed, clothes and food are provided. Indeed in respect of those who did not take to prayaschitta but committed grave sins shoud not be very badly treated and to those who had performed prayaschitta be never harsh as their atonement frees him altogether. In any case those who harm children, those who did good in the Society, and to those who ill-treat women and even harm them are surely punishable even if they follow the principles of Dharma.)

(191-295) Yeshaam dvijaanaam saavitree naamuchyeta yathaavidhi, tanshchaaarayitvaa treen krichhraan yathaavidhyopanaayayet/ Praayashchittam chikeershanti vikarmasthaastu ye dvijaah, brahmaaaa cha parityaktaasteshaamapayetadaadishet/ Yad garhitenaarjayanti karmanaa braahmanaadhanam, tasyotsargena shudhyanti japyena tapasaiva cha/ Japitvaa treeni saavitryaah sahasraani samaahitah, maasam goshthe payah peetvaa muchyateasatpratigrahaat/ Upavaasakrisham tam tu govrajaat punaraagatam, pranatam prati prichheyuh saamyaam saumyaichhaseeti kim/ Satyamuktvaat tu 186
vedadarshibhi/ Braahmanasya tapo jnaanam tapah kshatrasya rakshanam, vaishyasya tu tapo vaartaah
tapah shudrasya sevanam/Rishyah samyataat maamah phalamuulaanilaashanah, tapasaiva
prapashyanti trai lokyam scharaaraacharam/ Aushadhaan -Yagado vidyaa daivee cha vividhaha sthiith,
tapasaiva prasidhyanti tapasteshaam hi saadhanam/Yad dustaram yad duraapam yad durgam yachha
dushkaram, sarvam tu tapasaa saadhyam tapo hi duratikramam/Mahaapataakinashchaiva sheshaaashcha
akaaryakaarinaah, tapasaiva sutapenaa muchyante kilbishaat tataah/ Keetaaashchaahipataangaashcha
pashavashcha vayaansii cha, sthavaaraanii cha bhutaanii divam yaanti tapobalaat/ Yat kim chidenaa
kurvanti manovaanurmurtibhirjanaah, tat sarvam nirdaantaashaasu tapasaiva tapodhanaah/ Tapasaiva
vishuddhhasya braahmanasya divuukasah, ijyaash cha pratigrihaanta kaamaan sanvardhaanta cha/
Prajaapatiidam shastraam tapasaivaasrijat prabhuh, tathaiva vedaan rishayastapasaa pratipatedre/
Ityetat tapaso devaa mahaabhaagyaam prachakshate, sarvasyaasya prapashhyantaastapasah punyam
uttamam/ Vedaabhyasaam anvaham shaktyaa mahaayajnakriyaa kshamahaa, naashayantaashtu paapaaeni
mahaapaaatakajaaanayapi/ Yathaaidhaashtaa saamii praaptam nirdadhi kshanaat, tathaah jnaanaagninnaa
paapam sarvam dahati vedavit/Ityetadanasaa -muktam praayashchittam yathaavidhi, ata urdhhvaam
rahasyaanaam praayashchittam nibodhataa/ Savyaahritipranavakaah praanaayaamaamstu shodasha , aapi
bhrunahanam maasaat punantyaaharaah kritaah/ Kautsam japtvaa aapi ityetad vasistham cha prateety
richam, maaahitram shuddhavatyaashcha suraapopii vishuddhyati/ Sakritjaptvaa asyavaameeyam
shivasankalpamevaach cha, aapahritya suvarnam tu kshanaad bhavati nirmaliaah/ Havishpaaneteeyamabhyasa
na tamam ha iteet cha, japtvaa puraushum suktam muchyate gurutapagah/ Enasaam sthulasukshmaa
naam chikeershannapanaanadam, aveteryacham japedabdam yat kim chedamiteeti vaaa/ Pratigrihyaa
apratigraahyaam bhuktvaa chaannam vigarhitam, japanstarastamadeeyem yuyate maanaavastryaahataa/
Somaaraudram tu balvenaaah masamabhyasa shudhyati, sranvyanamaamacharan snaanamaryamaamaamiti
cha tricham/ Abdaadhrhayam rishyamidadeeyam saptakam jotet, aprashastam tu kritvaa apsu
maasaamaaseeta bhaakshabhaak/ Mantraadh shaakalaah -meevairabdam hutvaa ghritam dvijah,
sugurupyyapahityeno japtvaa vaa nama ityricham/ Mahaa paatakasaneevykto anugachhed gaah
samaahitah, abhyasaabdam paavamaaneerbhaikshaahaaroy vishuddhyati/ Aranye vaa trirahbhyasa
prayato vedasmiitaah, muchyate paatakaah sarvaarakaah shodhitaasrtribhih/ Tryaham tuvaavased
yuktasraahno abhyapayaanapah, muchyate paatakaah sarvaasrir japtvaa aghamwarshaanaam/ Yathaah
ashvamedhaah katraaraad sarvapaapapanadanah, tathaah aghamar -shanaam suktam sarvapaapapaap -
nodanam/ Hutvaa loakanapeemaanstraishnannapi yataatataah, Rigvedam dhaarayaan vipro nanah
praapnoti kim chanaa/ Rikshitaam trirahbhyasa yajushmaan vaa samaaahitah, saamnaam vaa
sarahasynaanam sarvapaapaih pramuchyate/ Yathaah mahaahradam prapya kshiptam loshtam
vinashyati, tathaah duschtaritam sarvam vede trivriti majjataa/ Richo yajunshi chaanyaani saamaanti
vividhaani cha, esha jneyaasrvrividve do vedaanam sa vedavit/ Adyyam yat tryakshaham brahma trayee
yasmin pratishthitaa, sa guhyoasrvrividve yastam veda sa vedavit/

( Dwijas who were not at the appropriate time might not have learnt gayatri mantra at the time of
upanayana properly must observe three kriiccha vrataas and re-initiate them properly as pescribed and have
them taught veda jnana under a guru, besides take them away from such occupation as unbecoming of the
specific occupation prescribed for them. Similarly brahmanas be taught to refrain from reprehensible
occupations to earn properties but observe austerities initially by performing gayatri mantra three
thousand times with ‘baahhaanta shuchi’ seated on a cow-shelter subsisting on milk alone for without
accepting gifts from the unworthy but acquiring the qualification of a brahmana and enquiring of a co-
brahmana as to whether he had then become a fulledged brahmana deserving of becoming of so. His
erstwhile sins of ‘abrahmanatwa’ by non performance of the essential duties expected of him by adopting practices for earning money wrongly as managing the obsequies of non-brahmana strangers, or practising unbecoming ‘abhichaara doshas’ like black magic, be washed away by observing three kruccha vratas. By the negligence of ‘sharanaagatas’ and teaching wrong clientele, should subsist a barley water for a year. If bitten by a dog, jackal, donkey, a horse, camel or pig he should perform ‘praanaayaamas’. Those who seek to eat outside a pankti or along with others as ‘apankyaata’ only the sixth meal in the evenings due to their erstwhile past blemishes would have to recite veda samhitas and daily duties including complete homa karyas to enable him to reinstate him to total brahmanatwa for a month. Also a brahmana rides in a carriage drawn by camels or donkeys the atonement would be to bathe in nudity and perform several ‘praanaayaamaas’ continuously. Once a brahmana due to pressure of nature’s call suddenly with or without washing inside or outside waterflows gets back and perform the ablution outside a village or township washing his clothes and touching a cow for recovery from impurity. A snataka or pure brahmana neglects or skips for whatever reason his daily duty or duties should also skip his bhojanas that day and night. Humkaara or reprimanding sound and addressing him in ekavachana without respect especially to elders ought to express forgiveness and apologies. Similarly if a cobrahmana strikes him in a mutual argument and even tightens him to suffocation or even use a stick should with certainty get punished in narakas for thousand years, especially in shedding blood. The prayaschitta for offsetting the offence would be observing a kruccha vrata for showing a stick or an atikriccha for beating till blood drops on earth. This is stated as this kind of atonement viewing the intensity of the crime. Now, the kind of prayaschitthas adopted by Devas, Pitru Devas and Maharhis are described. A prajaatya kruccha vrata observing by dwijas should be as follows: Tryaham praatastryaham saayam tryaha madyaad ayaachitam, tryaham param cha naaashneeyaat praajaapatyam charan dvijah/ Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashchha krichhram saantapanam smritam/ Prajaapatya kriccha vrata observing by dwijas should be to eat food in the mornings for three days, in the evenings for three days and for another three days unsolicited meals, and the remaining three days for total fasting thus this vrata is for twelve days. Gomutram gomayam ksheeram dadhi sarpih kushodakam, ekaraatropavaasashchha krichhram saantapanam smritam/ or Saantapana kruccha vrata involves eating the mix of cow’s urine, cowdung, cow’s milk, curd, ghee and decoction of kusa or darbhas and subsist for a day and after fasting that night too is called so. Ekaikam hlaasamshaasneeyaat tryahaani treeni purvavat, tryaham chopavasedantyamatikrichhram charan dvijah/ Taptakrichhram charan vipro jalaksheeraghritaanilan, pratitryaham pibedushnaan sakrinsnayee samaahitah/ or Those dwijas who have to observe Ati kruccha vrata need to observe fasting three evenings, three mornings, and unsolicited food for three day-nights for eight full and days complete fasting. Taptakruchcha is to be observed by taking one normal bath and for three days inside a hot water pool for three days and another three days survive by drinking hot milk for additional three days, three more days with hot ghee and yet another day with hot wind. Yataatmano apramattasya dvaadashaahamabhojanam, paraako naama krichhroyam sarvapaapaapanodanah/ Ekaika hlaaasayet pindam krishne shukle cha vardhayet, upasprishamstrishavanameta tchaandraayanaam smritam/ Etameva vihidim kritsnamaachared yavamadhyaye, shuklapakshadiniyat ashcharansh chaan draayanan vratam/ or Dwijas with cool and self control should observe complete fasting for twelve days committing no deviations from dharma to satisfy once own conscience is called Paraak krucca vrata, while Chandraayana vrata is called three times bath and through krishma paksha reduce the intake of fistful and saltless intakes a day-night each day and in Shukla paksha increase such intakes of fistful bhojana a full day. Similarly ‘Yava -madyahna bhojana’ of barley-corn while ‘havishyaanana’ or sacrificial food at ‘madhyaahna’ or noon time is called ‘Yati madhyana bhojana’. A vipra takes just four mouthful food one
in the morning and one in the evenings then that is known ‘shishu chandrayana’. Those who consume only ‘havishaan na’ during a month for 240 times are certain to reach chandra loka after his demise.

Chandraayana vrata is observed by Adityas, Rudras, Vasus and Maruts besides Maharshis and too as means of atonement. Now, the general guide lines of Dharmacharana. Nitya homa kriya and ideal conduct practising : Ahimsa satyamrothdamaarjavam or non violence, truthfulness, peaceful conduct and pleasing manner. Besides performing Gayatri Japa and of other deities regularly as prescribed, one should as per one’s own capacity, besides atoning for lapses including gupta paapas or concealed sins should get purified from time to time. [Vishnu Smriti by Maharshi Vishnu describes gupta paapas very briefly: Prayaschittas for performing Gupta-Doshas or secret sins: Molestations of under-age or old women demand Ati Kruccha Vrata  Brahmana hatya sin requires Aghamarshana Snaana in a running water flow, Pranayama sixteen times, single meal a day for a month, daana of a milk cow and so on as above. Drinking spirituous liquor and stealing golden items require Aghamarshana Snaana and Gayatri Japa by a thousand a day for ten days. Illicit relationship with Guru’ s wife calls for fasting for three days, reciting Purusha Sukta and Praaschitta homa. In fact, Ashwamedha Yagna removes all kinds of Maha Patakas. Even as a routine, Brahmans are advised to perform aghamarshana snaana, pranayamas, Gayatri japa and paakayagnas daily as per Vishnu Smriti. Gria Sutras of Kaushika, Paraashara and Sankhyayana under-score, the need for Paaka Yagnas in favour of Devas, Pitrus, Manushyas, Bhutas and Atithis besides Baliharana.] A Brahmana should take baths three times a day and evenings and refrain himself from conversations with other women, low class and outcasts. In his leisure, he might keep standing during daytimes and in the evenings he might sit but in the nights should lie on the ground; brahmacharis of dwijas ought to worship one’s guru, elders and vidwans. As own ability Gayatri japa be maintained and so the penances for his indiscretions of recitals of sacred books, and mantras by regular homa prakriyas. Nothing like self confessed blemishes as one half of the blemish disappears as a serpent gets out from its worn out outer skin. That also leads to a confession of non-repeat lapse once again and that leads to self control as that kind of determination is observed : manasa vaachaa karmana. or by a purified heart, expression and deed. Tapomulaamidam sarvam daivamaanushakam sukham, tapomadhyam budhaih proktam tapo antam vedadarshibhih/ Braahmanasya tapo jnaanam tapah kshatrasya rakshanam, vaishyasya tu tapo vaartaa tapah shudrasya sevanam/ Rishayah samyataat maanah phalamuulaanila ashanaah, tapasaiva prapashyanti trailokyam sacherachaaram/ Indeed it is tapas and tapas alone that provides a shield against happiness and contentment to Devas and mortals too and Sages who had experienced and reaped the fruits thus besides veda vidwans. Bramanans are hence expected to make intense study, guide and practise dharma while kshatriyas provide security and defence, vaishyas facilitate trade and business while the low class provide services. Sages and Rishis surviving on ‘kanda mula phalas’ visiting trilokas foresee the activities of ‘charaachara’ beings as also of celestial devas too. All the facilities of auoshadies and of health requirements and vidya which are available aplenty to devas too are blessed to Maharshis too. All kinds of possible human shortcomings are conquered by them as in respect of devas also. Tapas and austerities as accomplished with great hurdles and incessant endeavours would indeed uproot all kinds of human hardships at every step of life and it is hardly available to see much less discover any human being who is contented otherwise. Those whose inner conscience is afflicted by Maha Paatakas and Upapaatakas, besides numberless blemishes of human failures and hardships are natural corollaries of erstwhile flaws unless corrected by due atonements and stern rigors. Even insects, serpents, birds, animals or trees, especially when they become aged and immobile too reach heavens with their conduct, control, and concentration called conscience or a kind of tapasya mixed with atonement. This precisely is what a human being especially dwijas should observe in their thoughts, expressions and
deeds. Those brahmanas by way of the medium of yaginaas seek to reach devas by invoking them to do deserve and reap rich dividends. Prajapati instituted tapas as the only shastra and likewise Maharshis too learnt from vedas that tapas is the most outstanding dharma. This the reason why Devas too on visioning the utmost significance of tapas declared so too. Indeed Brahma himself signified brahmacharya, homa kriyas, timely meals, sacrifying ‘raagadweshas’ is called tapas. Vedaadhayana, panchamahaa yaginaanushthaana, and sahana or forbearance should burn off like fire with wood picks. Praanava OM and Vyahritis once recited along with sixteen Pranayamas a day for month long would certainly purify even those sinners of bhruna hatya or abortion enforced by a brahmana. Kutsa Rishi’s ‘apah na shochuchadham’ and eight ruchas of Rig Veda vide 1-vi.vii as also Vashistha Maharshí’s ‘pratistomobhirushasam’ ref Rigveda vide 7-80.1 and so on are referred to then also a person of suraapaana would get purified. Stealing of gold too would get the offender purified by reciting relevant ruchas viz. ‘asya vanamasya phalitasya hetu’ of Rigveda rucha 1-i-v coupled with Shiva Sankalpa of Yajur Veda. The maha pataka of Guru bharyagamana could be erased by reciting ‘havishyaaantara majara swaavadi’ of rucha 10. Viii.88 and ‘Sahasraseersha Purushah of Rigveda. Similarly the sins of pratigraha or acceptance of food from the non-deserving castes or outcasts, stealing of cows, flaws in pronouncing Vedas could all be instantly destroyed by the invocation of relevent devas by the adhyana of Vedas and Scriptures.

Yathaa mahaahradam praapya kshiptam loshtam vinashyati, tathaa dushcharitam sarvam vede trivriti majjati/ Richo yajanshi chaanyaani saamaani vividhaaani cha, esha jneyastrivridvedo yo vedainam sa vedavit/ Adyam yat tryaksharam brahama trayee yasmin pratishthitaa, sa guhyonyastrivridvedo yastam veda sa vedavit/ or just as a bloc of earth gets dissolved in a running river it is in the same manner that ‘maha paapas’ are swallowed up by the Tri-Vedas. Rik-Yaju-Saama contain the totality of what Dharma is all about and hence one has the outstanding title of being a VEDAVITH.

Chapter 12:

1-126) Chaturvarnyasya kritsnayamukto dharmastvanaghah, karmanaam phalanirvrittim shansa nastattvatah paraam/ Sa taanuvaccha dharmeetaa mahaahsheen maanavo bhriguh, asya sarvasya shriuta karmayogasya nirnayam/Adyam yat tryaksharam brahma trayee yasmin pratishthitaa, sa guhyonyastrivridvedo yastam smritam/ Maanasam manasevaayamupabhunkte shubhaashubham, vaacha vaacha kriitam karma kaayeneva cha kaayikam/ Shareeraijah karmadoSshairyaati sthaavarataam narah, vaachkih pakshimrigataam maanaasairantyajaatitaaam/ Vaagdandotha manodandah kaayadandastathaiva cha, yasyaite nihiitaa buddhaa tridandaiti sa uchyaate/ Tridandametannikshipya sarvabhuteshu maanavah, kamaamrduhau tu sanyamyaa tatah siddhim niyachhati/ Yoasyaatmanah kaarayitaam tam kshetrajnam prachakshite, yah karoti tu karmaani sa bhutaamochyate budhah/ Jeevasamj bonnattaraatmaa anyah sahajah sarvadehinaam, yena vedayate sarvam sukhah duhkha cha jnanasam/ Taavubhaa bhuta sampriktaam mahaan kshetrajna eva cha, uchchaavacheshu bhuteshu sthitam tam vyapya tishthatah/ Asankaahaa murtayastasya nishpatantii shareerataah, uchchaavachaa bhutaani satatam cheshhtayanti yaah/ Panchabhiya eva maatraabhyah pretya dushkritinaam nrinaam, shareeram yaatanaartheeyam
anyadutpadye dhruvam/Tenaanubhuya taa aameeh shareerenaiha yaatanaah,taasveva bhutaatsu praleeyante vibhaagashah/Sounubhayaasukhodarkaa doshaan vishayashangajaan, yapetakalmasho abhyeti taaevovbhau mahaujasaw/ Tau dharmam pashyastasasya paapam chaatandritaav saaha, yaabhaam praapnoti sampriiktaah pretyehe cha sukhaasukham/ Yadyaacharatii dharmam sa praayashho adharam almash, taireva chaavritho bhutaith svarge sukhamupaashnute/ Yadi tu praayashho adharam sevate dharmamalpashah, taairbhutaih sa pariyakto yaameeh praapnoti yaatanaah/ Yaameestaa yaatanaah praapya sa jeevo veetakalmashaah, taanyevaa pancha bhutaataa punarapayeti bhagashah/ Etaa drishtvaksa jeevasya gateeh svenaiva chetasaa, dharmato adharmatashchaiva dharme dadhyaat saada manah/ Sattvam rajastamashchaiva treen vidyadaaatmaanaa gunaan , yairyaapyaaimaan sthito bhaavaan mahaan sarvaanasheshataah/ Yo yadeshaa guno dehe saakalyeenaatirichyate, sa tadaa tadgunaprayayam tas karoti shareerinam/ Satvvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaptim adteshaa sarvabhaatashritam vapuh/Tatra yat preetiisamyuktam kim chidaatmaani laksahyet, prashaantamiva shuddhaabhavam sattvam tadupadhaaryay/Yaat tu dukhhasamasyuktaam aprteetikarmaa manah, tad rajo prateepam vidyaat satataam haari dehinaam/ Yat tu sayaan mohasanyuktamavyaktaa vishyaaatmakam, aprataraamkymavijnayem tamastadupadhaaryay/ Trayaanaamapi chaithesham gunaam yah phalodayah, aagryo madhyo jaghanyascha tam pravakshyaamyasheshataah/ Vedabhyaaasastapo jnaanam shauchamindriyani praaptaah, dharmakriikaaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyasaatakaaryaparighrahah, vishayopasevaa chaajasram raajasam guna laksahanam/ Lobhah svapnuodhritith krayryam naastikyaa bhinnavrittitaa, yaachishnutaaj pramaadashcha taamasam gunalakshanam/ Trayaanaamapi chaithesham gunaanaam trishu tishthataaam, idam saamaasikam jneyam kramomo gunalakshanam/ Yo karmo pritvaav kurvanshcha karishyaamschaaiva laajjati, taaj jneyam vidushaa sarvam taamasam gunalakshanam/ Yenaasmin karmanaa loke khyaati michhatai pushkalaam, na cha shchohayasampattau tad vijnayem tu raajasam/ Yat sarvenecheh haaat jnaatam yanna laajjati chaachharaan, yena tushyati chaataamaa asyaat tat sattvagunlaksahanam/ Tamaso laksahanam kaamo rajasastvartvah hechyate, sattvasya laksahanam dharmah shraishthyameshaam yathottaram/ Yena yastu gunenaishnaam samarsaan pratipadyate, taan samaasena vakshyaaaa sarvasyaasya yathaa kramam/ Devatvam saattvikam yaanti manushyaatvam cha raajyaashaah, tiryaktvam taamasaa nityamityeshaa trividhhaa gatih/ Trividhhaa trividhaisaah ta vijnayem gaanikgee gatih, adhamaa madhyamaagryyaah cha karmavidyaavisheshataah/ Sthaavaraah krimkeetaashcha matsyayaah sarpaah sakachhapaah,pashavashcha mrigaashaiva jaghanyaa taamasee gatih/ Hastinashcha turangaashcha shudrataa mlechhaasha cha garhitaah, simhaha vyaaghrhaa varaahaasha cha madhyamaa taamasee gatih/ Chaaraanashcha suparnaaash - cha purushashaashaiva daamabhihah, rakshaani cha pishaaachaashaiva taamaseeshuttamaaa gatih/ Jhallaah mallaa nataashaashaiva purushaah shastavrittataah, dyuuptaanaprasaktaashcha jaghanyaaraa jayaasa gatih/ Raajaanah kshaatriyaashaashaiva raajnaam chaiva purohitaaah, vaadayuddha pradhaanaa -shcha madhyamaa jayaasa gatih/ Gandharaavaa guhyakaay yakshaaa vibaadhaanucharasha chahe, tathaivaapsarasah sarvaarajaaseshuttamaa gatih/Taapaasaan yataayo viprasya ye cha vaimaaniikaa ganaah, nakshatraana cha daitiyaasha cha prathaamaa saattvikaa gatih/ Yajaanaa Rishayaa Devaa Vedaajyoteenshi vatsaraah, pitarashaashaiva saadhyaashaiva dviteeyaa saattvikaa gatih/ Brahmaa vishvasrijo dharmo mahaanavyaktaameva cha, uttamaamaa saattveekureenamaa gatimaahurmaneeshinah/ Esha sarvam samuddhastraiprakaarasya karmanah, trividhastrividhah kritsah samasaahar sarvabhaauktaah/ Indriyaanaam prasangena dharmasyaasevenaana cha, paapaanaaanyaante sansaraanavidvaanso naradhamahaah/ Yaam yaam yonim tu jeevoym yena yenaihaa karmanaa, kramasho yaati lokesminstat tat sarvam nibodhat/ Bahun varshagamaan ghooraanaraakaan paapya tatkhayaat, samsaaraanaan, pratipadya -ante mahaapataakinastvimaan/ Shvasukarakharoshtraanaam goajaavimrigapakshinah, chandaala
pukkasaanaam cha brahmaaha yonimrichhatai/ Krimkeetapatangaanaam vidbhujaam chaiva pakshinaam, him.sraanaam chaiva sattvaanaam suraapo brahmamo vrajait/ Luuata.aihiserataanaam cha tirashchaam chaambuchaarinaam, himsraanaam cha pishaachaanaam steno viprah sahasrashah/
Trinagulmalataanaam cha krayaadaam danshtrinaamapi, krukarmakritaam chaiva shatasho gurutalpagah/ Himsraa bhavanti krayaadaah krimayomedhyabhakshinah, parasparaadinah stenaah pretyaantyastreenishinah/ Sanyogam paitaigatavaa parasyaiva cha yoshitam, apahritiya cha viprasvam bhavati brahmaraaakshashaah/ Manimuktaapralaaii hriivaa lobhena maanavah vividhaani cha ratnaani jaayate hemakartrishu/ Dhaanyam hriivaa bhavatyakkuha kaansyam hamso jalam plavaa, madhu damshah payah kaako rasaam shaavakako ghiratam/ Maamsam gridhro vapaaam madgustailam tailapakah khagah, cheereevaakaastu lavanam balaakah shakunirdhiih/ Kausheyam titiririvavaa kshaamaam hriivaa tu dardurah, kaarpaasaataantavam krauncho godhaa gaam vaaggudo gudam/ Chuchhundarii shubbhan gandhaana patrashaakan tu barhiaah, shvaavit kritaam vividhabhakritaam tu shalyakah/ Bako bhavati hriivaaagni kriikaaaree hyupaskaram, raktaani hriivaa vaaanaasi jaayate jeevaeevavakah/ Vriko mrigaabhim bhaagobhroshvam phalamaalam tu markataah, streem vrikshah stokako vaari jaanaanuu - shtrah pashunanajah/ Yad vaa tad vaa paradvrayamaparitriya balaanarah, avashyaam yaaai tiiryaktam jagdhvaa chaivaaahutam havih/ Striopyoottiyam kalpena hriivaa doshamavapnyuh, eteshaameva jantunaam bhaaraayaatvamupayaantii taah/ Svebhyah svebhyastu karnaahyashchihyataa varnaahyanaapadi, paapaan samasam samasaaran preshyatam yaanti shatrusru/ Vaantaahyulkaamukkah preto vipro dharmaat svakaachooyutah, anmedhyakunapaasheekaa kaa kshatriyakataputanaah/Maitraaakhajyotikaa dhaaram preto vaishyo bhavati payabhuk, chaailashakashcha bhavati shudro dharmaat svakaachooyutah/ Yathaa yathaa nisheevataan vishayaan vish vedhau/ Itam itam upadishyate shaakunirdhiih, bhavant shreyaskaram karma/ Krimiiketapotangaa khowaah, kaakolukaa trushaam chaiva/ Chuchuuhatva samyamah, ahimsaa guruseeaa chaiva/ Sambhaavahscha vibyoneseekaa duukhaaprayaasaa nityashah, sheetapaabhighaataanahscha vividhaani bhayaani cha/ Asakrid garbhaavasheekaa vasaam janma cha daaruunam, bandhanaani cha ghaaakhaanaam parapreshyatamaa kecha/ Bandhupriyaviyooygaanhscha sanvaasam chaiva durjanaah, dhravayaarjanam cha naashaam cha mitraamitraysia chaarjanam/ Jaraam chaivaaprateekaaraa vyaadhibhishchoppeedanam, kleshaanscha vividhaaanaaastaan stiitmayeeka cha durjayaam/ Yaatrishena kaa bhaavena yaat karma nisheevataa, taadrisheena shareereena tat tat phalam upaashnute/ Esha sarvah samuddishat karmanama vah phalodayah, naishtreyasakaram karma
viprasyedam nibodhata/ Vedaahhyayaastopa jnaanaamindiyaanaam cha samyaamah, ahimsaa guruseeavaa cha nishtreyasakaram param/ Sarveshaamaapi chaisteeshaa shubhaanaamihaa karmanamaan, kim chitishreyaskararataa karmoktam purusham prati/ Sarveshaamaapi chaisteetmaataaanmaanaan param
smritam, tadhyagyam sarvaviidyaa naa praaaptyaaitaam ritmaam tatatah/ Shannaamaaasheem cha sarveshaam karmanama pretya chaaih cha, shreyaskararataa jneyam sarvadaa karma vaidikam/ Vaidike karmayoge tu sarvanyaantaanyeshshataa, antarbhavanti kramahastasminstasmin kriiyavidihih/
Sukhaabhyudayikam chaiva naihiyashyasikameeva cha, pravrittam cha nivriittam cha dvividham karma
vaidikam/ Iha chaamutraa vaa kaamyam pravrittam karma keerttyate, nishkaamam jnaanaapurvam tu
nivrittamupadishyate/ Pravrittam karma sanseeyam devaanaaami saanyataam, nivriittam sevamaanaasu
bhuutaanyayetii pancha vaa/ Sarvabhuteshu chaatmanam sarvbhutaani chaatmanii, samam
pashyanaatmayaaajee svaaraajyamadhitghachhati/ Yathoktaanyapi karmaani parihaaya dyvijottamah,
aatmaajnaane shame cha yaad vedaaabhyaoose cha yatnaaavan/ Etad hi janmaasaapalyam braahmanasya
vishheshataa, praaaptyaita kritakriityo hi dvijo bhavatii naanyathaa. Pitriddevamanushyaaanaan
Soul traverses out of earth. The acts of every being by way of the pancheninasShastra rule out the extremes of the worst or the best and the retribution for the medium or the worst.

Having discussed well about the duties of the ‘chatur varnas’ in detail besides about the retribution for the pluses and minuses of negligeance or total absences of the ‘kartavyas’ and their possible methods of prayaschitta or atonements, Maharshi Bhrigu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the panchen dri-yas especially by the mind that prompted the actions by them of the best or the medium or the worst. Such acts of positive and negative impulses emerge from three locations viz. manasa vaachaa karmanaavas, soul vaachaa karmanaa, and prajapati vaachaa karmanaa.
ie mind the consciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten and such actions of negativism fall into ten categories of features or characteristics. Now talking of this ‘karma phala’, this expression of moksha is explained keeping in view of the following pitfalls: *Paradrayevshvabhidhyaanam manasaav nishthachittanam, vitadhmaabhimiveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralapapasccha vaangmayam syaachchuturvidham/ or vicious desire to usurp some body else’s property and money besides jealousy of the welfare of others, as though there could never be any retribution consequent on death thereafter-thoughts of mind and expositions and beliefs in following and promoting evil doctritons or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful conversation involving speaking ill, jealous and exaggerations of others are defined as ‘vaangmaya doshas’ tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, ‘para stree gamana’ are the tree patent physical acts. *Maanasam manasevaayamupa - bhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/ or thus the maanasika-vaachaka-bhoutika or irregularities of mind-expressions-physical generated are most certainly punished. Physical acts tend to post death rebirths as trees and such species, vocal or expression born evils as birds, animals, reptiles and such non-human species, and finally karma doshas or body acts of evil should no doubt reborn as outcasts and chandalas. [It is mentioned that certain stanzas of Manu Smriti at this point of time were missing in the original; the broad substance of the missing stanzas is as follows: the shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the ‘Shubhaashubha’ karmas or mix of ‘dharma and adharma’ are reborn as of varying ‘chaturvarnas’ and varied other human species] Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called ‘tri dandi’. Human beings who strive for controlling ‘arishad varagas’ or of kaama-krodha- lobha-moha-mada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation- arrogance-envy especially the ‘kaama-krohdhas’ would accomplish ‘siddhi’ or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as ‘kshetragjna’ and those who are nor are named as ‘bhutaatma’ or a human being made out of ‘pancha bhutas’ or of Five Elements of Earth-Water-Agni-Air-and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the ‘three lokas’ of earth-skies-and beyond he would be victorious and totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created ‘sthaavara jangammas’ or mobile and immobile beings of varied descriptions especially human and a wide spread beings. Of all these, the human and other beings those who perform ‘Suktritas’ or acts of virtue as well as those who perform ‘dushkritis’ or of debased wrong deeds but always execute ‘karma’ or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying in other worlds of virtue as per their time and destination or for some time most probably in ‘narakas’ or the worlds of acute distress as followed by rebirths back to earth as mortals with ‘pancha tanmatras’ rooted to the impulses of pancha bhutas. The pancha tanmatras indeed have the impact of suffering or pleasure leave the ‘Antaratma’ the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth. Meanwhile however the ‘Praani’ or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praanai after suffering the misdeeds then might return as ‘kshetrajna’ or ‘mahaan’ and that is the description of ‘Samaaya Yaana’ or the normal route as distinct from ‘Deva Yana’ which deserves only to the ‘Mahaan’ or the extraordinary as being replete with dharma on the earth before their death. As there is a mix of virtue and vice in quite a few of the cases of departing cases then in the worlds beyond death then as per
their share of ‘papa-punyaas’ they would suffer yama loka tortures as well as enjoy their fixed tenures. [Chandogya Upanishad vividly explains vide V.x.1-8 as follows: V.x.1-2] Tadya ittham viduh, ye cheineranye shraaddha tapa iti upaaste, terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanmeti maasaams –taan/ Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaaacchandramasam, Chandramaso vidyutum; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti/ ( There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyakarbara Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) Atha ya ime graama istapurte dattam iti upaaate, te dhuma abhisambhavanti, dhumaad raatrim, raatrer apara paksham aparapakshaad yaan shad dakhshinaita maasaamstaan, naite samvatsaram abhipraapnavanti/ ( However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) Maasebhyah pitru lokam, pitru lokaad aahaasham, aakaashat chandra –masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakhshyniti/ (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) Tasmin yaavat sampaatam ushitvathaitam evaadhvaaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaaram bhavati/ (Once ‘yaavat sampaaata’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) Abhram bhutwaa megho bhavati megho bhutwaa pravarshhati taiha veehiyavaa oshadhivanaspayath tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyam atti yo reetah sinchati, tad bhuya eva bhavati/ (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyah yat tekapuyau yonim apadayeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/ Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthanam tenaaasau loko na sampuryate, tasmaajjgupseta, tadesha shlokah/ ( As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Thus regarding the Northern and Southern
Paths or of Deva Yaana and Saamanya Yaana is clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude! 

V.x.9) Steno hiranyakasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/ Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!

Back to Manu Smriti of 12.18, a human being suffering from the evils of life pulling forcefully from attachments to the ‘arishada and vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadvagunapraayam tam karoti shareerinam/ Sattvam jnaanam tamoyjnaanam raagadveshau rajah smritam, etad vyaaaptim adeteshaam sarvabhaatuasritam vapuh/ As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta and the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total aignana or’tamas’/ utter darkness as in some species of Nature. Indeed ‘Satvam Jnaanam tamojnanam raagadweshou rajah smritam’ explains the role of virtue in popularising the total negation of ‘raaga-dweshas’ for immunity.

[ Hence the Brihadaaranyaka Upanishad, vide I.iii.28 viz. Asato maa sadgamaya, Tamasomaa Jotirgamaya, mriyyormaa, Jyorigamaya; sa yadaahaasato maa sadgameyeti, mriyyormaa asat, sadamtitam jyotirgamaya; sa yadaahaasato maa sadgamayeti, mriyyormaa asat, sadamritam, mriyyormaaamritam gamaha, amritam maa kurvite evaitadaaha, tamasomaa jyotirgamayeti, mriyyuvai tamah, Jyotiramrityormamritammentyormmritam gamah amritam maakurvityevaitadaah; tamasio maa jyotirgamayeti, mriyyormaaamritam, mriyyormaaamritam kurvayevaitadaah; mriyyormaaamritam gamayeti, maatraanaatraa tirohitam ivaasti, atha yaamitaraaani stotraaani teshwaatmanennaadyamaagaayeyet; tasmaad u teshovaram vrineeta ya kaamam kaamayate tamaagaayati; taddhakaalaloka jiid eva’naa haiva lokyaataayaa aashasti ya yetamedaad saama veda/ (Repetition of hymns in Abhyarooha or Pavamaanas is done now in Saama Veda ; the repetition as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya -garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !)]

The three main kinds of ‘jnaana’ or of pure joy-tranquility-and total radiance are of Liberation ad Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and
Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama- Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! 

Vedaabhyasaastapo jnaanam shauchamindriyanigrahah, dharmakriaaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahah, vishayopasevaa chaajasram raajasam guna lakshanam/or Vedaabhyasa, Tapa, Jnaana, Shaucha, Indriya nigrah, Dharmacharan and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same at once in respect of good - indifferent - and outright bad degrees of active - passive - and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryakktvaan taamasaa nityamityeshaa trividhaa gati/ or Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving ‘kaala maana’ from varied and updated natural conditions, three kinds of behaviour pattern is delineated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparnaraakshasa-pishchas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasas, and are titled ‘uttama gati’ rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argument lists concerning tatwa jaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras,and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakshatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Mool Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishthi and the seriatum of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the worst of them have the abominable and wrech best births committing maha patakas born repeatedly suffering horrible narkaas birth after births. For example Brahnana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats, sheep, deers, birds, chandalas, and so on. The brahmanas who take to ‘madya paana’ are reborn as insects, moths, birds, and ferocious animals. Brahmanas who steal repeatedly end up as snakes, spiders, lizards, crocodiles, fish and even as blood sucking pishchas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and
ferocious wild beasts. Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have their rebirths as birtis, while those thieving dhanya or foodgrains become rats, yellow metals like brass an bronze as swans, water as frogs, honey as bees, milk as cows, silk garments as patriges, linen as frogs, and so on. He who has seized other’s property forcibly or who eats off sacrifical food unoffered should necessarily have its rebith as an animal. Women used to stealing turn into feminine births as animals. Persons of ‘chaturvarnas’ who not attend to their respective dharmas would assume ‘dasya karyas’ after their rebirths; brahmasas as pretas surviving on the omitted foods, kshatriyas as ‘katputana’ pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded! Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaanti cha/ Vividhaashchaiva sampeedaah kaakolukaischcha bhakshanam, karambhaavaalukaa taapaan kumbhipaakaanshcha daaaraan/ or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experience of narakas as for example Tamisra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating by the body and vultures, and boling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed me imminent to ‘pranis’ with lives provided for the ‘himssaa kaanda’ for the Maha Patakas, Upa patakas and a host of ancilliary sins in the respective variety of designed narakas. [Narakas: Underneath the Paatalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vahniijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishtha, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one’s own Preacher), killing a cow and terminating a person by obstructing breathing would attract ‘Ghora Rourava Naraka’; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones’ own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destituates, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhribhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhaksya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease ‘Kshudra Devatas’ or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice
dealing in the trade of meat, lac, ‘til’ or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other’s houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana

Also the Pranis as conceived in ‘tiryak yoni’ like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. More so for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for the self and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place too. 

Vedaabhyasastapo jnaanamindr iyanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaistheshaa shubhaanaamiha karmanaam, kim chiishreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaistheshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyaht hyamritam tatath/ Shannaameshaam tu sarveshaam karmanaam pretya chaicha cha, shreyaskarataram jneyam sarvadaa karma vaidikam/ or Vedaabhyasa, Tapas, Jnaana, Indriya nigrah, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are at be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding ‘karma paripurnata’ or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of ‘pravritthaa’ or the exhaustion of all the karmas of the ongoing life and ‘nirvritta’ is to assure ‘janma raahitya’ or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the of the ongoing life as equivalent to what Devas had accomplished already but nirvritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of ‘pancha bhutas’ or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a ‘Atma Saashaaktaara’ or the Self Radiant / Inward looking Visionary the performer of Atma Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwantly drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of departure oh one’s life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are
‘anirvachaneeyaas’ from generations down despite lapses of yogas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of brahmachrya, vivaha, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishyas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rama gandhas as generated from Vedas again and their fall-outs of of yagjnas and of varied sacrifices through which ‘panchabhutas’ of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whatabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti woul be carried forward as per one’s own karma phala. Kingship and its sustenance and enforcement of dharma and nyaaya or of virtue and justice besides rakshana, financial management, and peace and prosperity and of promotion of the values of life across chatur varnas, charuraasharamas and upholding the rights and duties of feminine gender accounting for a large chunk of the civil society. Just as the all powerful Agni could comfortably burn down huge trees in no time, even big heaps of paatakas get burnt off in very little lapse; but human b eing should not even inadvertently commit blunders as that is not a license to do so.Those who appreciate the Tatwa of Veda Shastra, no matter which ever dwijas of any ashram of brahmacharya-grihastha, vaanapastha-sanyaasa dharmas are well qualified to attain ‘moksha’. Ajnebhyo granthinhah shreshthaa granthibhyo dhaariNo varah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprayasa nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/ or those who happen to even read Vedas are fortunate enough; those who could memorise are better; but those who absorb the essence of Vedas and perform ‘angushthaana’are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more near to their consciousness would for sure accomplish moksha. The Vidwans who are soaked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shastra’s prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the ‘shastra nigudhas’or inner meanings. If asked as to the ‘vidhis’ or duties or of common nature and those of special ones to understood, then the reply should be that a Veda Brahmaana would clarify that one should be perfect and clear. Those shishta brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even three of them assert thus, that dharma could never be ignored. Puraanas, Manu Sutras, ‘sangopaanga chikitsa’ or the shastra of limbwise treatment of indigenous medicines, commands of ‘saadhu siddhi’ and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leaned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vrataas nor absorb the essence of Vedas and the precepts of vedas vedangas as prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised my Manu Deva; a true brahmaana who never deviates the path of anushtthaana’ should most certainly hit the bull’s eye as per an expression. In this manner Bhagavan Manu has declared the ‘goodha nibandhanas’ to mankind; Dharmenaadhigato yaistu vedah saparibrinhanah, te shishtaa brahmanaa jneyaah shrutipratyaksha hetavaah/ Dashaavaraa vaa parishadyam dharman parikalpayet, tryavaraa vaaapi vrittasthaa tam dharman na vichaalayet/ or Nishtha brahmanas should be fully conversant with ‘brahmachaaryaadhi yukta’ or well accompanied dharmaas including celibacy and digest into practice with the precepts of veda vedangas and a handful of
such vidwans of ten or atleast three should be able to popularise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaya Shastra Exponents, Meemmaamsaka Tarkavaadis, Nirukta Vaadis, Dharma Shastra vids, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprsthaas all comprising a ‘dashaaavara sabha’ be dignified and signified to clear all possible dharmaamshaayaa ninnayas. Thus such dwijas, especially Brahmans, who keep sustaining and upholding the ever resplendent ‘anusathaana’ aloft do certainly achieve ‘Parama Pada’. This is what all the magnificent ‘Manu Devaadi Deva’ had declared his ‘gupta sandsheha’ to Maharshi Bhruigu and through him to the posterity. Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyeshhaam karmayogam shareerinaam/ or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam- Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma. (Kathopanishad explains from I.iii.12) Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/ ( This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!) Indriyaani hahaaanaah gocharaana, Atmendriya mano yuktam bhokte -tyaahur maneehsheenaam/ The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-noise-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind) Yastva avignaanavaaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathree/Bastva vignaanavaaan bhavati yuteena manasaa sadaa, tasyendriyaani vashyaani sadashvaa iva saarathree/Yastva avignaanavaa an bhavati amanaakshah sadaashuchi, na satat padam aapnoti samasarram chadhigacchati/Yastva vignaanavaa an bhavati samasarkah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//Yastva vignaanavaa an bhavati amanaakshah sadaashuchi, na satat padam aapnoti samasarram chadhigacchati/Yastva vignaanavaa an bhavati samasarkah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//Yastva vignaanavaa an bhavati amanaakshah sadaashuchi, na satat padam aapnoti samasarram chadhigacchati/Yastva vignaanavaa an bhavati samasarkah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//Yastva vignaanavaa an bhavati amanaakshah sadaashuchi, na satat padam aapnoti samasarram chadhigacchati/Yastva vignaanavaa an bhavati samasarkah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate// (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths! Viginaanaa sararthiyastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam/ Indriyebhyah paraahyaarthaa, arthebhyascha param manah, manascha paraabhuddhir buddherr aatmaa mahaaan parah// Mahataah param avyaktam, avyaktaat purushah parah, Purushaan na param kinchit: saa kaashtaa, saa paraa gati// (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there
Now, what is Antaratma is made of? It is defined by Manu Smriti: Kham samniveshayat khesu cheshtaanasparshanenilam, paktirdirshyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotere kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/ or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement, sparsha the touch, and Agni the heat and warmth of the body besides the ‘jathararaagni’ enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, kraani or the gati the energetic motion of Vishnu Bhagavan, Lord Shiva the physical strength, Agni the great speed, clarity and power of speech, Mitra the identity of excretions, and Prajapati the organ of generation. Indeed Purusha the ‘Adhishtaana Devata’ is the supreme commander of all the organs seeks to control and resist the evil temptations of the Panchendriyas and bring about ‘nigrah’, assume ‘anumaara swarupa’, golden ornamented ‘swaprakaasha’ self generated ‘tejo swarupa’, dreamlike power of ‘ekaagrata’ or of intense and focussed meditation or tapasya in total indifference to perceptions and abstraction.This Maha Purusha is named as Agni the Pure Splendour and ‘Pavitrata’, some designate him as Manas, some name him as Indra, some the very Praana Vayu, and others signify him as shaswata Brahma Himself. This Maha Purusha is the all pervasive in the form of Pancha Bhutas quickly revolving ‘Janma-Vriddhi-Kshaya’ chakra eternally. Evam yah sarva bhuteshu pashyayaatmaametya Brahmaabhyeti param padam/In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This indeed what Bhrigu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of ‘Shubhaacharas’ they should be well qualified to achieve their aspiration of Paramagati Praapta!

Samaapti : Esha sarveshu bhuteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/ (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)

ANNEXTURE ON GO MAATA

Cow is also an animal, but... a cow has many specialities that no other animal (not even human beings) These are some truths about go-matha. If a cow eats something poisonous by mistake, and we drink its milk, will we fall ill? To find out, one cow was regularly fed a particular quantity of a poison every day. After 24 hours, its blood, urine, dung and milk were tested in a lab to check where the poison could be found. In this way, the tests were done not for 1 or 2 days, but continuously for 90 days in All India Institute of Medical Sciences (AIIMS) New Delhi. The researcher did not find any trace of poison in milk, blood, urine or dung of that cow. Then where did this poison fed for 90 days go? Just like Lord Shiva held poison in his throat, the go-matha hid the entire poison in her throat. This is a special quality that no other animal has. This is the only creature that inhales oxygen and also exhales oxygen. Cow milk has the quality of countering poison. There are diseases that medical science has not yet understood; urine
of Go-matha has the power to cure them. If cow-ghee and rice are cooked together, two powerful gases called ethylene-oxide, propylene-oxide are released. Propylene-oxide is the best gas used for creating artificial rain. Cow-urine is the world’s best killer of microbe. With medicines made using cow dung and cow urine, stomach-related ailments can be cured. We can save ourselves from radio-waves by plastering the home floors and area outside home with cow-dung. Cow-dung has the power to destroy the microbes causing cholera. If 10 grams of cow-ghee is put in fire (yagnya), 1 ton of oxygen is generated. Cow-urine is as sacred as Ganga jal. Before providing the holy cow her sacred place in the society, it is important to know about her spiritual and scientific glory. Or otherwise it would be like having a blank cheque but not realizing the cheque’s value. Therefore here we are briefly discussing about the holy cow’s divine glory.

In India cow is a culture. Gaay (Cow), Gopal (lord Krishna), bhagavad gita (Lord Krishna's discourse), gayatri (The vedic mantra) and ganga (the holy river) are considered to be the breath of spiritually living India. From ancient times Hinduism has provided a mother status to the divine cow, and cow is always considered as holy and sacred. The womb of the cow is considered to be heaven. And the place where she stands is sacred. In Hinduism there is a strong belief that by worshipping the holy cow one gets the grace of all 33 crore Gods and Goddesses, and that’s the reason why cow is worshipped till today. Cow is also known as ‘kamdhenu’ (the wish fulfilling mythical mother). The foam from cows milk is equal to Amrut. Cow is the ladder to climb to heaven. She can provide all the happiness that one can think of from this world and the next world. From time immemorial, India knows about the glory of the holy cow, and in our Vedic texts there are various stories regarding God’s birth to protect the Sacred Cow. The special position that the cow enjoys in Hinduism developed during the period of Lord Krishna. Due to lord Krishna’s devotion and love for cow, various names like Govind, Gopal are always being associated with him. Not only this Krishna also dedicated his childhood and teenage for the service of the holy cow. Cow is sacred because Krishna himself was fond of its milk and, no other milk provides the nutritional and other qualities that cow's milk provides. In the Srimad-Bhagavatam, Govardhan Hill is glorified as the best devotee because of supplying water, soft grass, caves, fruits, flowers, and vegetables to Krsna, Balarama, the cowherd boys, and the cows. Lord Shiva can always be seen with the snow-white bull named Nandi who is considered as lord’s vehicle, Nandi can be seen at the entrance to the Shiva temples. Nandi represents Dharma and stood for the salvation of departed soul on the other side of death. Bull is a symbol both of power and ignorance which suggests that Lord Shiva removes ignorance of his devotees and gives them the power of wisdom. In Sanskrit a bull is called "Vrisha" which also means "righteousness". The Nandi bull beside Lord Shiva indicates that He is the eternal companion of righteousness. Lord Ram’s forefather king Dileep himself went to the forest to serve the cow. Even today because of this great devotion in Hinduism cow is considered to be adorable. Cows are the goddesses of the gods and the refuge of all auspiciousness. Cow has all pantheons’ beatific element. Demigods also use to worship the holy cow. In fact because of the cow’s qualities she is regarded as mother in our tradition. In India a religious day starts with cow’s worship. She has her own prominence in various religious festivals. Especially festivals like Diwali and Sankranti are cow related celebrations. Cow related products are required in various rituals. Cow is thus an integral part of our lives.

Gavo Vishwasya Matharah (Cow is the mother of the universe)

Cow is a cultured mother. The mother that gives birth to a child feeds the child on her milk till the initial stages of the childhood but cow is such a mother who feeds us the entire lifetime. At the time of death also, cow curd is provided to the dead. She is mother, she is grandmother, and she is great-grandmother too. She feeds everyone on her milk. She is the mother of entire world. She protects us. In night at one
The mantras used for Vedic rituals such as Swaha and Vashat without which no Vedic rites are complete are eternally established in cows. Cows are the fruit of all Vedic rituals because all Vedic rituals are dependent upon the ghee from cows for the performance of sacred rituals which benefit all of the creation. Thus the protection of cows is the greatest dharma or eternal duty for all living beings. There are many textual evidence in the Vedas where the mother cow has been glorified saying it needs to be worshipped, and the Vedas prescribe punishment for the cow’s butcher. Here we are discussing a few of those spiritual texts:-

-Cows are the path to heaven, they are worshipable even in heaven. Cows grant a desirable objects, therefore there is nothing superior to the cows.

यज्ञाधानः।ये अच्छन्याये भरति क्षीरमग्ने लेता शीषाणि हरसावऩ वृष्णः: Fire god ! with your flames please burn the heads of those demons who eat the meat of humans and animals like:- horse and cow, and those who steal cows’ milk. (Rik Samhita 87 – 161) प्रजापतिर्मेत्यर्मेता राराणो विश्वेदेवेऽ पितृभि: संविदान्: |शिवा: सतीरुऩ नो गोष्टमाकश्वसां वयं प्रजाय संसदेम: | May the supreme Lord, complemented by all the Gods, create auspicious and spacious cowsheds for our happiness and populate them with cows and calves. Let us rejoice the cow-wealth and contend by serving those cows. (Rik Samhita 10 – 169 – 4) Without giving a portion of our wealth in charity enjoying our wealth is merely eating a sin. To become free from this sin service to cows is the best, natural and easiest means. सा विश्वायाः सा विश्वकर्मा सा विश्वदायाः: |Cow would augment the life span of the sages involved in the yagya and the organizers of the yagya. Cow coordinates all the rituals of yagya. By providing offerings like milk, cow nourishes all the Demigods of the yagya. (Shulka Yajurveda 1-4)
Oh Bharata, a person devoted to cows attains whatever he desires. Women also who are devoted to cows get their wish fulfilled. A person desiring son gets a son, one desiring daughter gets daughter, one desiring wealth gets wealth, one desiring religion attains religion, a student gets education and one desiring happiness gets happiness. There is nothing unachievable for a servant of cow.

The Gods and men survive on cow products. Till the Sun shines, the universe will have Cows. The whole universe depends on the support of cow. (Atharvana Veda 10-10-34)

She is Kamadhenu – the divine cow that satisfy our desires. Her body is of a cow and face is of a woman. She was born before the amrutha when the ocean was churned. Her hair exudes fragrance. From her udder she showers Dharma, Artha, Kama and Moksha. She is an abode to self-knowledge, and a shelter for: Sun, Moon and Fire God. All the Gods and the living beings depend on her. She provides us with food and supreme knowledge even when we mildly pray. Let her be near us.

The Brahma Vidya, which grants supreme bliss is compared to the Sun. Similarly the firmament, can be compared with an ocean and earth to Indra but the cow, which does unlimited welfare to human, cannot be compared to anything cow is without any comparison. Indeed there is no other being like a cow, which does welfare to human beings.

These cows have eaten grass and have taken water. They have been milked. They are past reproductive age. One who donates these old cows will go to place of darkness devoid of pleasures. Instead of them donate me. (Kathopanishat – Nachiketa tells sage Vajashravas during Vishwajit Yaga)

Obstructing provision of water to thirsty cows should be considered equal to the sin of killing Brahmins. (Mahabharata, Anushasana Parva 24-7)

Divine doctrine of Vedas directs that, if one aspires to have all kinds of luxury and comforts of the material worldly life, one should prominently serve the cow.
Do not hesitate to consume cow urine and cow dung – they are sacred. But one should never eat the cow meat. A person becomes stronger by consuming Panchagavya. (Mahabharata, Anushasana Parva 78-17)

Let there be cows in front of me, behind me and all around me. I live with the cows. (Mahabharata, Anushasana Parva 80-3)

one should understand that the bull are the father of the world and cow are the mother of the world, and by worshipping them all the ancestors and demigods get worshipped. (Mahabharata)

Donation of cows is superior to all others. Cows are supreme and sacred. (Mahabharata, Anushasana Parva 83-3)

Cows are the abode of the Goddess of wealth. Sins don’t touch them. There exists a fine relationship between man and cow. A home without a cow is like one without dear ones. (Padmapurana)

By the service of the cow and consuming cow products, awareness and spirit, both enhance. (Atri Samhita 310)

The house where Vedas are not chanted, where cows are not seen and where children are not around is like a graveyard. (Vishnusmriti)

Cow’s urine, dung, milk, ghee, curd and gorochana – these six are the most auspicious products.

The name for cow in the Vedas is known as aghnya which means invioable. Another name is ahi which means not to be killed and another is aditi which means never to be cut into pieces. The Aghnya cows
which are not to be killed under any circumstances may keep themselves healthy by use of pure water and
green grass, so that we may be endowed with virtues, knowledge and wealth. (Rigveda 1.164.40 or
Atharv 7.73.11 or Atharv 9.10.20 . The aghnya brings us health and prosperity. (Rigveda )There should
be excellent facility for pure water for Aghnya Cow. (Rigveda 5.83.8)"The divine doctrine of the Vedas
directs us that if one aspires to obtain all the luxuries and comforts available in the material realm, one
should serve the cow with great attention." She is like the mother of the cosmic Forces, the daughter of
the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia. I address to men of wisdom --
kill not her, the sinless inviolate cow.- The divine cow, herself is skilled in eloquence, gives speech to
others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine
forces, it is only the fool that abandons her.- Let not the cows fall a victim to the arrogant,
dustspurning war-horse. Let them not fall into the hands of a butcher or his shop. Let the cattle of the
man, the householder, move about freely and graze without fear. - May the cows be our affluence; may
the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These
cows, O men, are sacred as the Lord resplendent Himself --the Lord whose blessings we crave for, with
head and heart.- O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful
to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is
attributed to you in our religious ceremony.- May you, O cows, have many calves grazing upon good
pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey
assail you and may the dart of vital Lord never fall on you.- O resplendent Lord, a giver of virility as you
are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of
nourishment for the cows.

Yajur Veda 13.49 :-Do not kill cows and bulls who always deserve to be protected.
"The cow is illustrious and inviolable, therefore do not slay her (Yajurveda 13.42). Yajurveda 23.48:-
"Brahman can be said to be effulgent like the sun, the outer space can said to be vast like the ocean, the
earth can be said to be showering all benedictions of life like Indra showers rains, but a cow’s motherly
nature cannot be compared to anything or anyone. There is no mother like the cow.”
The cow is inviolable and she yields ghee for the people, therefore do not slay the cow,
(Yajurveda 13.49)". "O cow you are adorned by all men and god who desire possessing you. You are like
Adits not poor; give us ample milk. You should never be killed and you are truly great. You have a lot of
names. You have been invoked to our Yagna. You must make the gods aware about our beautiful Yagna
immediately. (Yajurveda 8.43)The one who protects and sustains hundreds and thousands, one who is the
fountain of milk, one who supplies people with milk , one who is aditi[ who ought not to be cut into
pieces] do not torture such cow in this world [yajurveda 12.49]

According to Atharva-Veda :- “Cow is the mother of Rudras, daughter of the Vasus, sister of the Adityas
and reservoir of nectar. I have preached this to every thoughtful person and told that “do not kill the
‘innocent’ and ‘never to be killed’ cow. In the Atharva-Veda, it is said that cow’s milk helps overcome debility and regain lost physical and mental health. It promotes intelligence.

According to Garuda Purana:— those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha.

Padma Purana
“A person who daily touches a cow after taking bath becomes liberated from all sinful reactions. Those who smear themselves with the dust from the hooves of the cow are said to have taken bath in all holy places. Such people become free from all types of sin.” — Padma Puräna, Sristi Khanda 57.165

The Agnipuran says that:— the cow is a pure, auspicious animal. Looking after a cow, bathing it and making it eat and drink are commendable acts. Cow dung and urine are said medicinal properties. The milk, curd, butter and ghee are all used in religious ceremonies. Whoever offers a morsel of food to the cow before eating attains salvation. Whoever gives a cow in charity benefits the whole family. Wherever a cow lives the place becomes pure. The touch and care of cows absolves one of sins.

In the Agni Purana, Dhanvantari said to Acharya Susruta:“To care and to bathe the cow is like cleansing ones sinful reactions.”

According to Gavopanisad:— “Cows are the cause of obtaining the topmost grains, they are the bestowers of the pure ghee offered to the demigods in sacrifice. The svaha and vasat-karas both are dependent on the cows.”

According to the Gavopanisad: “One should see, offer obeisances to, and circumambulate the cow. By doing so, one is supposed to have circumambulated the entire earth with its seven islands. The cow is the mother of all. She gives happiness to everyone. People who desire prosperity should daily circumambulate the cow.”

In the Markandeypuran, it is said that:— the welfare of the world depends upon the cow. The back of the cow is symbolic of the Rig-Veda, the body of Yajur-Veda, the mouth of Sam-Veda, the neck of the household deity and the good deeds and the soft body hair are like the mantras. Cow dung and Urine give peace and good health. Wherever a cow lives the virtues are never wasted. A cow always promotes contentment.

In the Vishnusmriti, it is said that:— the land on which cows live is pure. Cows are pure and auspicious. They promote the welfare of mankind. They help make a Yagya successful. By serving Cows one gets rid of sins. Their dwelling is like a pilgrimage. One becomes virtuous through reverence of cows.

In the Skandpuran, it is said that cow dung purifies the courtyard and temple.

In the Bhagavad Gita, shri Krishna said, “Amongst cows, I am Kamdhenu”. In the Mahabharata, it is said that a cow given in charity becomes like kamdhenu through its virtues and returns to the donor in the next birth. Through her virtues the cow protects the donor from the darkness of hell just as air protects and guides a boat from sinking and helps it steer through the vast ocean of life. Just as a mantra acts like a medicine to destroy disease, in the same way a cow given in charity to a good person protects one from all sins.

In the Mahabharata, Kurmpuran, Yagyavalkya Smriti and several other religious texts, it is said that whoever gives a cow in charity shall always be happy and content and attain heaven after death. It is
believed that after death, before heaven one reaches Vaitarni River. To cross it one can hold the tail of the cow and finally reach heaven.

In the Visnu-dharmottara it is said that :- One should provide the best possible care and comfort for the cows. If possible, one can arrange for the purchase and transport of dry and green grass for the cows. One can purchase suitable land for the grazing of the cows. One can arrange for providing salary for the workers in the cow-sheds. One should never compromise on the quality of construction of a cow-shed, one should never stop a cow from drinking or eating. One should not treat a cow like other ordinary animals. One should never use the grazing land of the cows for any other purpose and thus deprive the cows of grazing. On ploughing the land used for the grazing of cows with a plough or other instruments one is punished to suffer in terrible hell for the duration of 14 manvantaras.

In the Brihat Parasara-smriti, it is written: “Simply by eating grass, the cow give us milk. From milk, ghee is produced by which demigods become satisfied. So how can one neglect the cow ? Simply by her association, a person becomes purified. By serving her, one achieves unlimited wealth, and by donating cows, one can transfer himself to heaven. There is no wealth superior to the cow. All the demigods reside in different parts of her body. By serving the cow with devotion, Lord Hari becomes pleased. Her milk nourishes human beings. How can such a cow not be worshipable.” The Gomati-vidya by Parasurama says: “Wherever the thirsty cow drinks water from, that body of water is as good as the Ganga, Yamuna, Sindhu, or Sarasvati. In the body of the cows, all holy places and rivers are present. Lakshmidevi resides in cow dung. Simply by the cow’s touch and sight, she purifies all living entities. Among all purified objects, she is most pure, and among all auspicious objects, she is the most auspicious.”

In the Srimad-Bhagavatam 3.16.10, Krsna Himself states, “The brahmanas, the cows, and the defenseless creatures are My own body. Srimad-Bhagavatam Purana “The principal sign of Kali-yuga is that lower class Sudras, or men without brahminical culture and spiritual initiation will be dressed like administrators or kings and the main business of such rulers will be to kill the innocent animals—especially the cows and bulls who shall be unprotected by the bona fide Vaisyas.” (SB 1.17.1, purport)

According to the Scriptures among 84 lakh species of life sacred cow is the only creature of Lord whose feces and urine is virtuous and acts as purifier, and it is believed that by worshipping the holy cow one gets the grace of all 33 crore demigods. And that’s the reason why cow is worshipped till today. During the Vedic period the riches of a householder was counted in terms of the cow he maintains. A normal ranked householder maintains a herd of one hundred cows. And the rich householder is the one who maintains a herd of thousand cows and they were being addressed as. Earlier it was essential to maintain cows at home and there are several reasons behind this: -By serving the cows virtue is increased and sins are destroyed. All Shrines resides in Cow's hooves. By serving the mother cow and protecting the cow breed, earth can be protected from invasive diseases. Everyone should give morsel to the cow, and should gave a part of their income in the service of the cow. Cattle are integral part of this huge canvas of agriculture. We use oxen to plough, to pick and move harvested crops, in irrigation, cow manure as fertiliser, and cow urine as insecticide. India has more than 6,00,000 villages, many which do not have asphalted motorable roads. In hilly regions where even a horse cannot tread, oxen can pull their carts with ease. “Nandi”, a bull that belongs to the sacred cow family, is considered the vehicle of Lord Shiva. We can find statues of Nandi having a special place of worship in every Shiva temple. Seeing the black bull along with Lord Shiva has astrological significance in Indian Astrology. It is said that we can overcome
the bad effects of planets in our natal horoscope on regularly seeing Nandi and Lord Shiva in temples. It is a belief that where ever a Cow is tied in a given premises, that place would have all the Vastu related ill effects nullified. We find many cow worshipers decorating cows with anklets. It is a belief that when we see the ankles of the cow we protect ourselves from unforeseen deaths.

Cow-milk, Cow-curd, Cow-ghee, Cow dung and Cow urine are known as panchgavya. And from this panchgavya medicines are made. Which is best for our health. Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. Rig Veda (1-71-9) states:-Cow milk is Amrita..It protects us (from disease). Hence Protect the cows.

Agharva Veda states:-The Cow, through its milk, transforms a weak and sick person into an energetic person, provides vitality to those without it and by doing so, makes the family prosperous and respectable in the “civilised society”

Drinking cow milk gives strength and increases the pure qualities in the human mind. Cow's milk is fat free and thus it doesn't increase obesity. It is also helpful in curing various womens health problems. Cow milk is the best natural food for babies and growing children because of it’s high content of calcium for developing strong bones and teeth. Cow milk, when taken hot just before bed-time, not only nourishes the finer brain tissues, but also helps us get sound sleep, while at the same time replenishing the body so that we wake up fresh, alert, and full of energy.

Goghruata (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level. The Vedas describe “ghee” (melted-dehydrated butter or butter oil) not only as an ingredient essential for performing “Yagna or Havan” but also as the first and the most essential among all foods. There are, therefore, prayers in Rigveda(10-18-2) and Atharva Veda (3-12-1 and 3-12-4) seeking that God may provide us with so much of ghee that our houses are always full of this most nutritious food.

The 8th Mantra of 12th khand of the 3rd chapter of Atharvaveda (3-12-8 Atharva Veda) emphasises the importance and value of ghee by referring to the “stream of ghee- full of elixir –“ghritasya dharamariten sambhiritan”. Similarly At several other places in the Vedas, ghee has been described as a (flawless) Nirdosh food, which increases body vigor and vitality (Rigveda – 10-19-7). The use of ghee strengthens the body and helps enhance the life span (Atharva Veda (2-13-1).

According to Bhav Prakash Nighantu, cow-ghee is helpful for eye sight, improving digestion. ‘Tridosh Nashak’, energetic, brain tonic, ageing factors, Tonic, fragrant, ‘Madhuri’, Cold and over all the best of the ‘ghee’. 10 grams. Of cow ghee used in fire of Yagya produces one ton of oxygen and it has that much power that it can destroy the ill effects of nuclear radiation from the atmosphere. And that’s why we lit lamps or diyas filled with cow ghee in temples. When cow’s ghee is burned with rice it produces Etholene oxide, propylene oxide and Foramaldehyde. Ethelene oxcide and Formaldehyde give immunity against bacteria which are used in operation theatre. Propylene oxide induces rain. Therefore, sacrifice done with cow ghee purities atmosphere and induces rain.

Rigveda (10-179-3) aptly describes “Dahi” (curd); “Milk has first been “cooked” or processed in the udder of cow and thereafter, it has been cooked or processed on fire and therefore “Dahi”(curd) made out of this milk is really healthy, fresh and nutritious. A person doing hard work should consume this Dahi during mid-day when the sun is shining”. Yogurt and buttermilk are both natural digestives and protect the stomach against infection. Yogurt, lassi, and buttermilk, also help in cooling the body during hot summer days. Yogurt is also highly recommended by Ayurvedic doctors for women during pregnancy. They say when taken daily with breakfast, it helps
protect expecting mothers from miscarriage, premature delivery, as well as complications at the time of birth. Ayurvedic doctors also say that a daily intake of yogurt helps protect against birth deformities in new born babies. Cow butter raises the beauty, is blood purifier, paralysis and Asthma are controlled. By burning cow butter with rice, extremely important gases such as Ethylene Oxide anti Proplin Oxide are formed. Ethylene Oxide being microbe -immuniser (Or microbe -insulator) is used in the operation theatres as well as in making lifesaving drugs. Scientists regard Proplin Oxide as the basis of artificial rains. Panchamrit the Holy Nectar Offered to the Gods. No pooja is complete without panchamrit-a combination of 5 holy things : - cows milk, sugar, cows curd, cowsghee, honey and tulsi leaves. It is offered to the gods and then to the devotees. Gomutra (urine): It contains Potassium, Sodium, Nitrogen, Phosphate, Urea, Uric Acid, which acts as medicine in many diseases. Eight types of urine are used for medicinal purpose nowadays, among which cow urine is held to be the best. The Americans are busy patenting it. It has anti-cancer, anti-bacterial, anti-fungal and antioxidant properties. Gomutra (urine): has immune-modulator properties, which makes it useful for immune deficiency diseases. In the classics there are many references to cow urine as a drug of choice. Even the Parsis follow this practice. It enhances longevity and provides mental and physical strength to heart. It balances bile, mucous and air (TRI-DOSH) and thus cures the diseases. Cow urine contains copper, which is converted into gold inside the human body. It removes all toxicity. Cow urine is a divine medicine and is a natural pesticide for crops. At the time of milking there is a sudden increase in the amount of lactose present in Cow’s urine, which strengthens the heart and is beneficial in cardiovascular diseases.

Anti Cancer properties of cow Urine: Cow Urine Therapy is suggested to poses potent Anti Cancer abilities. The following properties are in listed as responsible for Anti Cancer Results. DNA repairing potential: Cow urine efficiently repairs the damaged DNA. Damage of DNA by chemicals is the major cause for Cancer. This property reduces the spread of malignant cancers and helps fight tumours. Antioxidant Property: The volatile fatty acids show antioxidant properties which control damage in DNA. Antimicrobial Activity: Many viruses cause cancer. These microbes are killed by cow urine. Anti free radicals: Free radicals are molecules, which have lost electrons. These free radicals attack the nearest stable molecule and steal the electron.

They can attack enzymes, fat, proteins, etc and cause DNA to mutate. The free radicals cause cell damage thereby inducing tumour cell growth or causes aging. Cow urine prevents free radicals. Cow urine is disinfectant and prophylactics and thus purifies atmosphere and improves the fertility of the land. Gomutra, though it is inanimate, has the ability to attract Divine Consciousness (Chaitanya) which in turn creates an increase in the Sattva component and therefore facilitates spiritual healing. One may question why an Indian cow’s urine has such special healing abilities. Just as water has the innate property to cleanse and fire to burn, the Indian cow is the only animal which has the ability to attract the frequencies of all the Deities in the universe. As a result, any discharges or by-products such as milk, Gomutra (cow’s urine) and cow dung inherit these frequencies and are considered sattvik. The Indian cow’s urine has the ability to attract up to 5% of the frequencies of all the Deities in the universe. Charaka Samhita, Sushrut, Vaghbhati and Nighantu, Ratnakar, etc. Proved the utility of cow dung and urine for sustainable agriculture as well as for disease prevention. The cow dung is not faeces, but a purifier. It helps produce the best quality grains, fruits, and vegetables when used as manure. The place, where the religious ritual is to be performed, is cleaned and made pure by coating it with a layer of cow dung. A fire is often lit with dung cakes, sandalwood, gugal, etc to provide fragrance and cleanse the surrounding environment. It is not possible to do this on fire lit with kerosene or gas or electric stove. Pure ghee made with cow milk poured on burning cow cakes dung, produces a smoke that subsides the effect of poisonous gas. The cow-dung is an efficacious disinfectant and often used as fuel in lieu of firewood. Cow dung has antiseptic, anti
radioactive and anti thermal properties. Cow dung is also used to line the floor and walls of buildings owing to its insect repellent properties for some types of insects (not flies or dung beetles), and it is also used in auspicious ceremonies. In 1984, gas leak in Bhopal killed more than 20,000 people. Those living in houses with cow dung coated walls were not affected. Atomic power centres in India and Russia even today use cow dung to shield radiation. African deserts were made fertile using cow dung.

Valuable fragrant incense sticks are prepared out of cow dung. When we burn cow dung, it balances atmospheric temperature and kills germs in the air. We can reduce acid content in water by treating it with cow dung. Cow manure contains Vitamin B12, and perhaps some who are vegetarian obtain their vitamin from eating vegetables that are contaminated by fertilizers containing dung. According to research done by Dr. King of Madras, cow dung has the strength to destroy cholera germs. "The cow absorbs negative energy and gives out positive one. This is the reason why there is a tradition in our country to correct the griha vastu and pitradoshan with the help of a cow." The horns and back hump of the cow are like two powerful pyramids. We receive the strengths of the stars and sun through the medium of cow dung, milk, curd, ghee, etc. The place where the cow is tied does not produce any vastu related ill effects. Serving the cow with chapatti and jaggery calms down the malefic effect. Circumambulating the cow is considered to be very sacred Hindu ritual. It is equivalent to visiting all of the holy places connected to Hinduism. Cow is the only creature which inhale oxygen and exhale it too. Just as the peepal tree and tulasi plant are known to circulate oxygen, similarly Hindu mythology believes that cow is the only animal which purifies the air. Most of the Yagnas/Homas (Sacred Fire) conducted by Hindus prefer to pour Cow ghee into the sacred fire. The reason for this is that for every one spoon of pure ghee that is poured on burning cow dung (in homa), one-ton of pure air is produced in the air. Therefore ghee made with cow milk is used in igniting sacrificial fires that are a regular ritual of the Hindus.

PANCHGAVYA is a system of medicine like Allopathy, Homeopathy and Naturopathy. As per the ancient AYURVEDIC literature there are number of pharmacological applications derived from these five substances. PANCHGAVYA is also abundantly used in the treatment of arthritis, renal disorders, diabetes, acidity, asthma and gastrointestinal track disorders. PANCHGAVYA remedies are considered as potent anti-cancer and anti-HIV agents. By coming in contact with the cow all infectious diseases like cough and cold get destroyed. Indian Vedic Cow is the only divine living being that has a SURYA KETU NADI (vein connected to sun) passing through her backbone. Therefore the cow's milk, butter and ghee has golden hue. This is because Surya ketu Vein, on interaction with solar rays produces gold salts in her blood. These salts are present in the cow's milk and cow's other bodily fluids, which miraculously cures many diseases. If by chance some poisonous or harmful material enters cow's food, she absorbs it in her flesh. She does not let it go into cow urine, cow dung or milk or releases in very small quantity. These results were compared by other researchers around the world with other animals by feeding them various items and then testing milk and urine. Therefore cow urine and dung are pure and removes toxins. Cow milk is certainly anti-toxin. Cow urine is included in "panchgavya". "Panchgavya" is said to be curer of all diseases from bone to skin of all life. The cow has Aura of 15/20mtrs which can keep away all kind of insect/reptiles & disease. Hence in vedic time all people kept cows in their courtyards & cleaned homes with dung & urine. The medicine for either HIGH BP or LOW BP is very simple. You have to just show some love to the cow by rubbing on the back of the cow for five to ten minutes. It will balance both HIGH BP and/or LOW BP. In Hindu culture, there are 16 religious rituals (Sanskar) starting from birth (in fact there is one sanskar even before birth!) to death and none of these rituals can be performed without dung. It is essential to attain or provide purity to the mind, to the environment or surroundings, to the
mental status and to the ingredients which are utilized at the time of performing any religious ritual. Scriptures say that if dying man is laid down on the bed of kusha grass spread on the land purified by cow-dung, he becomes absolved of all his sins.

The famous Italian scientist Prof. G.E. Bea God has proven the fresh cow dung kills the germs of Malaria and T.B. According to Shantilal Shah, President, International Cardiology Conference Cow’s milk is specifically beneficial to heart patients. According to Russian Scientist Sirovish, Cow’s ghee has immense power to protect human body from the ill effect of radioactive waves. Japan used cow dung to get protection from atomic emissions. A pamphlet issued by the Illinois Department of Agriculture (US) states that: "The cow is a most wonderful laboratory. She takes the grasses of the pasture and the roughage of the field and converts them into the most perfect food for man. In that food there is a mysterious something which scientists have found essential to the highest health of the human race and which can be found nowhere else. Men have sought for centuries the fabled fountain of youth. The nearest approach to that fountain which has yet been discovered is the udder of the cow". Ancient Hindu wisdom on the medicinal properties of cow urine is borne out by two patents granted in the US for cow urine distillate (Patent numbers 6410059 and 6896907). Global patent has been granted for cow urine, neem and garlic as a pest repellant and for fungicidal and growth promoting properties for different crops (WHO 2004/087618A1). US patent has been granted for strains from Sahiwal cow milk for plant growth promoter phytopathogenic fungi controlling activity, abiotic stress tolerating capability, phosphatic solubilisation capability, etc. And CSIR has filed for a US patent for amrit pani, a mixture of cow dung, cow urine and jiggery, for soil health improvement properties. China has granted the distillate a patent as a DNA protector. Scientists at Michigan State University have developed a way to transform cow dung into fiberboard, which can be used in flooring and furniture, "They say fiber from processed and sterilized cow manure could take the place of sawdust in fiberboard, which is used to make everything from furniture to flooring to store shelves." According to a research published in Russia, a relationship between increasing number of butcher houses and earth quakes is being proven. Around 32 different types of medicines are being prepared out of Indian breed of cow’s urine and dung which are being recognized by the governments of Maharashtra, Uttar Pradesh, Rajasthan etc.

Sixth Sense of Cow: Cow has a sharp sixth sense. As per an epic story, the cow could once talk. It predicted an impending accident to its master and helped him avoid it. The God then made the cow dumb for changing what was destined. Cows respond to the joy and suffering of people. There are many examples of cows shedding tears and even refusing food empathising with their masters. Sensing Danger: Lathur in Maharashtra had a devastating earthquake on 30 September 1993. Devani breed of cows in that place had been behaving strange, crying and jumping around a few days before this as a warning to the people. We could not decipher the message. Similar things happened before Tsunami in 2004 too. Then, Baraguru, Amblicheri and Kangayam breed of cows behaved strangely.

Cow Is The Abode Of All The Gods "SARVE DEVAH STHITA DEHE SARVA DEVAMAYEEHI GAOU" The Vedic scripture states that all the demigods and demigoddesses reside in the every atom of cow’s body. All the 14 mythical worlds exist in the limbs of a cow. The cow symbolizes the dharma itself. Therefore the cow itself is as holier, as the deities. Cow is a personified statue of love and affection. In Padma Purana it is said that;” All the holy places reside in their feet, and the goddess of fortune Laksmi resides in their vulva & Ganges resides in urine. In scriptures some diseases are said to be due to sinful actions performed in previous lives which we have to bear. As we know Ganga resides in
cow urine, and river ganga is the destroyer of sins, thus cow urine destroys such previous sins and so diseases are cured." Hindu theologians put the number of gods and goddesses in a cow's body at 330 million. Cows constitute the stairs that lead to heaven;” Serving and praying to them will lead to Nirvana for 21 generations to come." By serving the cow with devotion, Lord Hari becomes pleased. Therefore one should never go to bed or rise in the morning without reciting the names of cows. To assist a departed loved one's soul in crossing the cosmic chasm in the after world, a cow is being donated to a Brahman. Cow is personified as “Kamdhenu” goddess and are able to grant every wish; nothing in the world is superior then them." Cows helps in cleansing the sin. "There is nothing unattainable for one who is devoted to cows". The one morsel given to the cows reaches all the demigods and demigoddesses. That’s the reason why scripture says that to satisfy all the gods and goddesses and the ancestors at the same time, and to make them happy one should give the cow eminent love, care and devotion. There is no ritual equal to giving love and devotion to a cow. Every part of cow's body has a religious significance. She is receiver of the auspicious rays from all heavenly constellations. Thus it contains influences of all constellations. Wherever there is a cow, there is influence of all heavenly constellations; blessings of all gods are there. Cow is the only divine living being that has a surya ketu nadi (vein connected to sun) passing through her backbone. Therefore the cow’s milk, butter and ghee have golden hue. This is because Surya ketu Vein, on interaction with solar rays produces gold salts in her blood. These salts are present in the cow’s milk and cow’s other bodily fluids, which miraculously cures many diseases. Vedic cow was the mother of all entities in past, present and will be in future. Mother is one who can gives life to her offspring. She is the one who gives nourishment, joy and life. One who gives death, disease and pain can that be our mother? Mother cow nourishes our goodness in life. Cow nourishes earth and living entities on it by her dung and urine. She nourishes men by her milk and curd. She nourishes the demigods by her ghee. When demigods are nourished the rains and seasonal changes happen on time. As at present there is lack of cow ghee and all of the above: men, earth and demigods are not properly nourished. So we see so many natural calamities happening in quick succession. We might name them natural calamities but infact they are due to the lack of cow milk, curd, urine, dung and ghee.

In the past, when humanity saved ‘Anna Beej’ (Dhanya/ Crop Seeds), Prithvi Chakravarti finished the seeds and there was fufore since the seeds stored as security for the future were unavailable. King Pruthu became angry since the Praja was upset and pulled out his bow and arrows and ran behind the Prithvi who took the form of a Cow and ran to Brahma, Vishnu and Rudra but they did not come to her rescue and finally approached King Prithu himself. The Cow said that she was a woman and would not do any good to punish her but Prithu replied that since she transgressed her limits of decency by destroying the seeds and since it was the responsibility of saving the Praja, he as the King would have to punish her. The cow then compromised and conceded her mistake and agreed to give away the seeds back so that crops were revived again; but she made a request to Prithu to level the mountain tops which also could be harnessed for developing crops and instantly he did so; in this context when there was an interaction between Earth which was earlier called ‘Medini’ and King Prithu intervened and saved Earth and the evergrateful Medini was eversince called as Prithvi! Since then when Prithvi was controlled and regulated by the efforts of King Prithu, there were plentiful crops and the resultant prosperity, health and contentment; also plenty of mountain top levelling was done by King Prithu and facilitated Gandharvas to sing sonorous songs and Apsaras to dance in praise of the Creator! [Padma Purana]

[ Swasti prajaabhyaam paripaalayentaam nyaayenam margena mahim maheshaah, GO brahmamanebhayah Shubhamastu nityam lokaah samastaa sukhino bhavantu/}